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Zion's Herald.

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No one is like Thee, O Son of God!
The world has no other like thee,
But Thou alone hast the power to save,
And fainting men, entering paths untrod,
Lift their eyes to Thee only, great Son of God!

No one is like Thee, O Christ divine,
But we need not another, for all mankind
That which they long for in Thee can find;
Thy life was a light which shall ever shine
Till the sun is darkened and stars decline.

One Jesus only, Ab, mighty One,
Drawing the eyes of the world to Thee,
By Thy life and Thy death Thou hast made us free.
And the world Thou hast died for shall yet be won,
And Thy will on the earth as in heaven be done!
—Marianne Farnham.

The Outlook.

The announcement, last week, that Secretary Tracy would inaugurate an immediate reform in the method of appointing foremen and employees in navy yards, has been confirmed by the selection of the Brooklyn yard—"the largest, and in many respects the worst, in the country"—for the first application of the principle. A board of naval officers has been detailed to examine applicants, and on the first of June the place of every foreman and master mechanic in that yard will become vacant, and present incumbents will be re-appointed only on condition of justifying their fitness before the board. Nor will the reform in its present movement be restricted to naval stations alone. The Administration has acted upon the recommendation of the Civil Service Commission, and taken the first step toward divorcing the Indian bureau from party politics. The force now engaged in Indian school work, including superintendents, assistant superintendents, school teachers, physicians and matrons—between 600 and 700 persons in all—has been placed under the Civil Service régime, and will be examined and classified in accordance with the prescribed rules. It is pleasing to note the heartiness with which the opposition parties commend these efforts to wrest coveted prizes from spoilsmen, and to secure an efficient business administration of public affairs.

The Commercial Congress, which began its sessions in Kansas City last week, called out some pungent counsels from certain gentlemen who were invited to participate in the deliberations, but were unable or declined to do so. Charles Francis Adams, in his letter to the Congress, frankly confessed that his views were too radical and positive to be acceptable to those composing that body; and he did not hesitate to declare that "The very general popular idea which now exists that the government is the grand paternal do-all to protect everything and every one, and to provide remedies for every ill that the body politic is subject to, is one in which I do not sympathize. On the contrary, I am so out of date and antiquated in my opinions as to think that the world is governed altogether too much." President Harrison, also, in a carefully-worded letter, dealing with both the agricultural and currency problems, made the following excellent point upon the latter: "Any dollar, paper or coin, that is issued by the United States, must be made and kept in its commercial uses as good as any other dollar. So long as any paper money issued or authorized by the United States government is accepted in commercial use as the equivalent of the best coined dollar that we issue, and so long as every coined dollar, whether of silver or gold, is assured of an equal value, in commercial use, there need be no fear as to an excess of money. The more such money the better. But, on the other hand, when any issue of paper or coined dollar is in buying and selling rated at a less value than other paper or coined dollars, we have passed the limit of safe experiment in finance. If we have dollars of different values, only the poorest will circulate. The farmer and the laborer, who are not in hourly touch with the ticker or the telegraph, will require, above all other classes of the community, a dollar of full value. Fluctuations and depreciations are always at the first cost of these classes of our community. The banker and the speculator anticipate, discount, and often profit by such fluctuations. It is very easy, under the impulse of excitement or the stress of money stringency, to fall into the slough of a depreciated or irredeemable currency. It is a very painful and slow business to get out when once in." If the Congress serves no other purpose, it deserves to be remembered for the strong light thrown upon current problems by these outside and outspoken writers.

That the Postal Subsidy bill passed by the last Congress was a wise measure and a genuine stride forward in advancing the commercial interests of the United States, it is the evident intention of Postmaster General Wainmaker to prove. Careful interviews on his part with steamship men and others have resulted in several important projects which the operation of this measure will tend to foster. The Pacific Mail Steamship Company will increase its present tonnage by 15,000 or 20,000 tons, enlarge its service, and accelerate its speed between New York and San Francisco, saving four days' time. It

will build two splendid steamers with an average speed of eighteen knots, for its China and Japan service. A new line of fast steamers will be established between New York and Valparaiso and between New Orleans and Brazil. In addition to these changes, there are indications of other lines of steamers to points hitherto comparatively inaccessible. Fortunately the Postmaster General has taken hold of the matter with an intelligence and liberality in marked contrast to that of his predecessor in office. The result bids fair to be a revolution in opening foreign markets to our commerce.

The work of building the Congo railway is going slowly but steadily forward. It begins at Matadi, which is 110 miles from the Atlantic Ocean, and is reached in twenty-five days from New York and Liverpool. It will be 240 miles long to Stanley Pool in the Upper Congo basin, and rises about 1,000 feet in that distance. From Stanley Pool to Stanley Falls, a distance of 1,000 miles, there is an unobstructed waterway. The road is being built almost entirely by native labor, which is thus utilized to the great profit of the natives. In the Upper Congo basin there are 8,000 miles of navigable waters in a country abounding in all the products of the equatorial regions. It is estimated that the railroad will cost \$6,000,000, and will pay a handsome profit upon the investment. A population of 800,000 people will contribute merchandise which can reach the seaboard only by this road. Its civilizing effect upon this vast population by creating diversified industries and giving them compensation for their labor, is beyond computation.

Rarely has any state paper received such unqualified approval from the public journals representing every shade of opinion as Secretary Blaine's last note to the Marquis Di Rudini. It will be enlightening to the Italian government, and will pass into history as an able presentation of the relations between the Federal Government and the States. Its temper is judicial, and it makes clear that certain facts must be established before the United States can even consider the question of indemnity to the families of the lynched Italians. These are, in brief—that the men were reputable immigrants, not escaped convicts; that their families had exhausted the processes of the local courts and failed to get justice; that they were proven to be citizens of Italy; and that the Louisiana authorities willfully refrained from interfering with the rioters. Mr. Blaine makes clear that "The United States did not by treaty with Italy become the insurer of the lives and property of Italian subjects resident within our territory." He traverses the whole ground of discussion, and shows that the heated zeal of the Italian government must yield to a calm, patient and exhaustive investigation of the whole subject before our government will recognize any responsibility in the matter.

There is every indication that the proposed canal at Nicaragua will be a pronounced success. To begin with, the surveys—an important feature—have been carefully made, and the management is thoroughly business-like and economical. Nothing could be more marked than the difference between the defunct Panama canal management, which consisted chiefly of proclamations, and the skillful work thus far accomplished and open to inspection in the Nicaragua project. A breakwater has been built, also piers, wharves, machine shops, hospital and headquarters. Ten miles of railway take one to the construction camps. The canal has been cut a distance of 1,200 yards and excavated to a depth of sixteen feet. Fortunately nature seems to be on the side of the projectors of the canal. Nicaragua Lake is within seventeen miles of the Pacific, and the San Juan River is a natural ship channel for sixty-four and a half miles, or within thirty-one and a third miles of the Caribbean Sea. To a salubrious climate are added trade winds, which would blow ships into the canal at each end. With the securing of more capital, the enterprise will be pushed with great vigor.

Briefer Comment.

SATISFACTORY progress is reported in the work of constructing the great railway tunnels under the Hudson River. One of these is completed a distance of 3,500 feet, and but 2,000 feet remain to be bored before connection will be established between the New York and New Jersey shafts. The daily progress is about 10 feet per day, and the diameter of the excavation is 19 feet, 11 inches. Work on the second tunnel is not so far advanced. It is evident that before the great cantilever bridge shall span the river above, cars will be running in the subways constructed below.

FOR a long term of years a fortune, now aggregating \$5,000,000, has lain in the vaults of the Manhattan Bank, New York city, awaiting the establishment of a legal claim. The principal was deposited by one Isaac Phillips, a slave trader, who died in 1834, his wife and only child having previously died. The bank declined to pay over the deposit to the heirs at law—a niece and two nephews—unless they could furnish exact information as to the time and place of the testator's death. This they were unable to do, and for twenty years the claim has been unmet. An authentic record of Isaac Phillips' birth was finally agreed upon as a legal prerequisite, and this led to a search for the old family Bible. It was traced to the coffin of a niece who was buried in 1866 in Easton, Mass. On being exhumed the record was found perfectly legible, and the missing link was found at last. The fortunate heirs have proved their title to earthly possessions from a copy of the Sacred Volume; more fortunate still will be if from the same source they shall be able to prove their "title to the skies."

RUSSIA proposes to have a slice of Eastern Africa. She has selected the southern slopes of the Abyssinian highlands, and, by permission of King Menelek, will claim a "sphere of influence" there. The region in question is one almost unknown to European travelers. It comprises something over 200,000 square miles, lying between the British and the Italian sections, and is said to be fertile and thickly populated. As King Menelek is not entirely pleased with the behavior of the Italians, to whom he granted extraordinary concessions, he may prefer, as did his predecessor, King John, an alliance with the Czar; in which case King Menelek might have something to say. The Italians and the Russians would not make good neighbors, unless there were some natural geographical boundary between them.

SCIENTIFIC NOTES.

PROFESSOR WILLIAM NORTH RICE.

Permanence of Continents and Oceans.

A QUESTION much discussed within the last year or two, and on which an important modification of opinion appears to be in progress, is the question how far our existing continents and oceans have been permanent during geological time. It formed the subject of a very able address at the annual meeting of the London Geological Society for 1890, by the president, W. T. Blanford, formerly Director of the Geological Survey of India. A brief sketch of the history and of the present condition of opinion on the subject may be of interest.

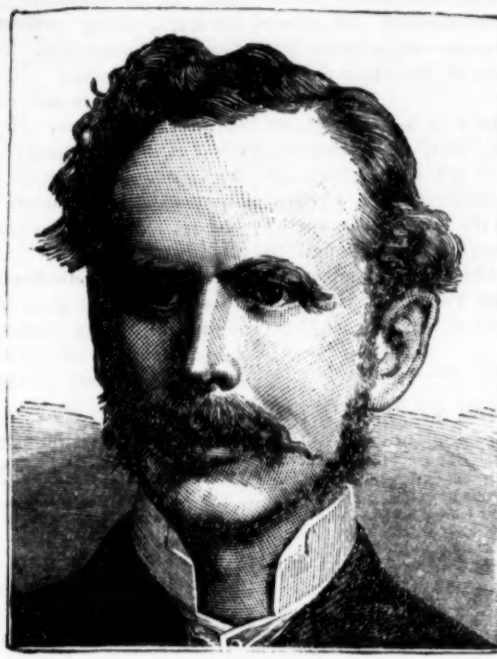
The beginning of modern theoretical geology may be found in the teaching of Hutton, a Scotchman of the latter part of the last century. He clearly recognized that atmospheric and aqueous action is continually tending to degrade the continents to the level of the sea, and to carry into the sea the products of disintegration of the land; and that the stratified rocks which make up most of the surface of the present continents have been formed by the same sort of action out of the debris of pre-existent continents. Recognizing no constructive, but only destructive, agencies now at work, he was compelled to account for the existence of continents, in spite of the continuous action of degrading agencies, by the supposition of occasional catastrophes, in which continents were suddenly upheaved, to be thereafter gradually degraded. Of course it was involved in this theory that any part of the earth's surface might be alternately continent and ocean.

The crude notion of catastrophes, which was an incongruous element in Hutton's theory of the earth, was eliminated by Lyell, who first carried out consistently Hutton's doctrine that past changes in the earth must be interpreted in the light of changes now in progress. Lyell recognized the evidence of gradual elevation and subsidence afforded by changes of coast-lines observed in many parts of the earth, and showed that such gradual movements would account for the emergence of continents. In his view, there was no limit to the amount of geographical change which may have been gradually effected, so that continent and ocean may have changed places in an endless kaleidoscopic succession. In the middle of the present century the views of Lyell were generally prevalent; but a different view was advocated by Dana, which in the latter part of the century has come to be almost universally adopted. That view is that the present continents and oceans were outlined in the first solidification of the globe; that our continents have been covered indeed by shallow seas, but never by waters of oceanic depth; that (with only minor oscillations) the course of geographical evolution has been a progressive deepening of the ocean basins and a progressive emergence of the continents; that the oscillations of level have converted shallow sea into dry land and vice versa, but have made no exchange of continent and ocean.

The following are some of the reasons which have led to a somewhat general adoption of Dana's views.—The stratified rocks of the continents, almost without exception, bear evidence that they were formed in shallow water. The islands in mid-ocean are, almost without exception, volcanic or coral islands, and in neither case do they afford any evidence of the submergence of a continent. Pendulum observations appear to indicate that the sub-oceanic part of the earth is more dense than the sub-continental; and this fact is suggestive of the theory that the distinction between continent and ocean is dependent upon differences in the constitution of the underlying masses of the earth's material. The areas of deep ocean form boundaries between the regions of the earth recognized in zoological geography, and the implication of that fact is that these deep seas have been for an indefinite period in the past impassable barriers against the migration of living beings. For instance, the boundary between the fauna of India and the very different fauna of Australia lies in a narrow belt of deep sea which traverses the Malay Archipelago from northeast to southwest, as if the northwestern islands had once been a part of Asia, and the southeastern islands had once been a part of Australia, while the belt of deep sea had been for indefinite ages an impassable barrier.

There are, however, at present symptoms of a reaction and a partial return towards the views of Lyell. In swinging from one extreme to the other, we have perhaps swung past the golden mean of truth. It may be that continent and ocean are neither utterly permanent, as Dana has taught. It may be that, while continent and ocean have had a very considerable degree of constancy, deep sea has sometimes become dry land, and vice versa.

Some of the considerations which have thrown doubt upon the truth of the extreme doctrine of the permanence of continents may be briefly indicated. A few deposits are found on dry land which bear every appearance of being deep-sea deposits. A few oceanic islands have the geological structure of portions of a continent. Even volcanic islands



HENRY DRUMMOND.

THE AUTHOR OF "THE GREATEST THING IN THE WORLD."

HIGH up in the list of modern religious books which have had a very great popular influence, must be placed "Natural Law in the Spiritual World," "The Greatest Thing in the World," and "Pax Vobiscum," all by the same author, Professor Henry Drummond, to whom they have given a wide reputation in the United States, and in England, his home. Although Professor Drummond's name has now become a very familiar one, his modesty has made it difficult for the public to learn any of those facts about his life which it always is eager to obtain concerning its favorite authors. With considerable effort we have been able to obtain the facts on which is based the following brief sketch of this gifted Scotch scientist and divine. For he is a scientist as well as a clergyman, and he is now Professor of Physical Science in the Theological Seminary of the Free Church at Glasgow, Scotland. The latter is one peculiar to Scotch theological institutions, and such an one as is not found in America, except, perhaps, at Andover Seminary, where, however, we believe that scientific study is not carried on to the extent to which it is pursued in Scottish divinity schools. Professor Drummond was born in Stirling, Scotland, forty years ago. His father was well known, and died two years ago at the ripe age of eighty-four. The son is a graduate of Edinburgh University, and of the Free Church Divinity School of that city. He was just finishing his seven years' course at Edinburgh in 1873, when Mr. Dwight L. Moody visited that city. Drummond and a company of fellow-students threw themselves into the mission work which Mr. Moody was conducting, and were greatly influenced by it. Mr. Moody brought Mr. Drummond to the front as a representative of young men, and for months he went about from city to city with Mr. Moody. After receiving his license as a minister, he pursued his work in the mission field about Glasgow for some time. In 1878 he visited South Africa, and shortly after his return he was appointed to the chair of Natural Science, which he now holds. He is an ordained minister of the Free Church of Scotland, but prefers the title of "Professor" to that of "Reverend."

Human Remains in the Old River Gravels of California.

It is more than a score of years since Prof. J. D. Whitney made the startling announcement of the discovery of a human skull and sundry implements of human manufacture in ancient river gravels of Tertiary age. The story of geological events subsequent to the deposition of these gravels may be briefly told. The rivers of California were flowing ages ago in broad and shallow valleys, in which extensive deposits of gravel had been formed. Remains of plants and animals now extinct, and believed by good authorities to be of Tertiary age, were entombed in these gravels. Later came vast lava floods, which filled up many of these valleys, and left large areas in the condition of level plateaus, in which the streams began to erode new valleys. Then came the Glacial period, in which great glaciers descended the slopes of the Sierras. The land was raised far above its former level, so that the erosive power of the rivers was greatly increased. In Glacial and Postglacial times they have accordingly cut deep gorges, and now flow at levels two thousand feet below their ancient beds. Tunnels have been driven into the old gravels, beneath the lava sheet, in search of gold.

The finding of any human remains in these gravels was sufficiently astonishing; but the character of the remains was such as to add to the wonder. The skull differed in no important respect from those of the present race of Indians; and the implements, instead of having the rude character of paleolithic relics, were of the same style of workmanship as the implements of the existing tribes. It is no wonder that the announcement of those discoveries was received, not only by the general public, but by many scientific men, with considerable skepticism, in spite of the fact that the evidence of the authenticity of the relics was very strong.

At the meeting of the Geological Society of America last winter, additional finds of the same sort were reported by Mr. Becker, of the U. S. Geological Survey, and by Prof. Wright, of Oberlin. There seems no sufficient reason for disbelief as regards the genuineness of the relics. It is, however, incredible that the present race of Indians could have occupied North America in Tertiary time.

Mr. Becker holds that the deposits are not as ancient as has been supposed. He believes it probable that the glaciation of the Sierra Nevada was more recent than that of the northeastern States; and that the absence of glacial conditions in the far west in the early Quaternary may have allowed some Tertiary forms of life to survive to a comparatively recent period. This view seems the most probable solution of the enigma presented by these remarkable discoveries.

Western University.

The Religious World.

—Joseph Cook was taken suddenly ill at Fort Scott, Kansas, recently, with throat disease and is dying.

—The Baptist anniversary will be held this year at Cincinnati, May 20-26, in Pike's Opera House.

—Rev. James Madison Fuller, the oldest member of the Detroit Conference, died at Saranac, Mich., April 12, aged 84.

—Rev. A. S. Twombly, D. D., for nineteen years pastor of the Winthrop Congregational Church, Charlestown, Mass., has resigned his pastorate.

—Rev. Charles L. Boyard, of the Southeast Indiana Conference, has been appointed to take charge of Methodist Episcopal Church interests in Tucson, Arizona.

—The American Board since its organization has sent to the foreign field 2,026 missionaries. Last year 42 new missionaries were sent out, and 24 new churches built.

—A church edifice in Wilkesbarre, Pa., has been purchased by Father Alexander Dauby, a Hungarian priest, for a Hungarian Greek place of worship—the only one in Pennsylvania.

—The Old Catholic Bishop, Dr. Reinkens, in Bonn, recently celebrated his 70th birthday, and was presented with 12,140 marks. This sum will be used for church purposes, chiefly the erection of Old Catholic churches.

—The American Angelini Society, in aid of the Evangelical Church of Italy, which has its headquarters in New York, has appointed Rev. Samuel H. Virgin, D. D., treasurer, in place of the late Dr. Howard Crosby.

—Rev. F. B. Meyer, of Regent Park Chapel, London, a preacher of ability, who has worked among the laboring classes in London with great success, will be one of the speakers this year at Mr. Moody's Northfield Conference.

—Dr. Pentecost's evangelistic services in Calcutta are reported as very successful. A large number of natives have signed cards expressing a desire to become Christians. Dr. Pentecost will leave Calcutta for Simla during the heated term.

—Bishop Walden, in order to attend the Evangelical Alliance at Florence, Italy, and have time for a full visitation of the Bulgarian work, has changed the time of the session of the Conference and Mission to the following dates: Bulgaria, April 30; Italy, May 21.

—The first member of the first Christian Endeavor Society, which was organized at Portland, Me., ten years ago, is now about twenty-four years old, and is a deacon in the Congregational Church in Acadia, Neb., and superintendent of its Sunday-school.

—Rev. Selah Stocking died at Syracuse, N. Y., last week, in his 85th year. He entered the ministry in the New England Conference sixty-three years ago, and died effective work forty-five years, most of the time in the Oneida and Central New York Conferences.

—Grace Protestant Episcopal Church of New York city has twenty distinct organizations. It is served by six clergymen, including the rector, and the total expenditure for the year was \$107,112—\$32,503 being for parish expenses, and \$74,609 for outside purposes.

—The building intended for Presbyterian headquarters at Chautauqua has been finished. It is of brick—the first structure of that kind of material there. It has large parlors and reception rooms on the first floor, and comfortable committee-rooms and guest chambers up-stairs.

—Rev. Dr. F. E. Clark, president of the United Societies of Christian Endeavor, and editor of the *Golden Rule*, with Rev. C. A. Dickinson, arrived in England, April 10, after a pleasant voyage. He will represent the Christian Endeavor cause in different parts of Great Britain.

—Rev. Luther H. Gulick, M. D., for nearly forty years a missionary in foreign lands, died in Springfield, April 8. Dr. Gulick went in 1851 with Rev. Messrs. Snow and Sturges, the pioneer party, to Micronesia. He found the natives savage, and reduced their language to writing.

—Twenty-seven French Protestant ministers and delegates met lately in Worcester, Mass., and decided to organize a society including all the denominations at work among the French people in the New England States. The name of the new organization will be "The French Protestant Union of New England."

—Rev. Dr. Henry A. Buchtel has just closed a successful five years' pastorate with Trinity M. E. Church, Denver. During that time the membership increased from 565 to 1,109, and the magnificent church edifice was erected. A farewell reception was tendered him on his departure for his new field of work in Indianapolis, Ind., and a purse of \$1,000 was presented to him.

—Rev. John Peate, of Erie Conference, is said to be completing the largest refracting mirror, or glass, for a telescope known in the United States. It is also the second largest in the world. The disk is 30 1/2 inches in diameter, and 5 1/8 inches in the center. Its weight is over 300 pounds. He constructed a splendid telescope, now being used in one of our schools in India.

—In the will of John H. Krause, recently probated in Philadelphia, there was a bequest of \$20,000 to the King's Daughters of Potstown for a hospital to be conducted under the management of the society, provided the society shall make up a like amount. The King's Daughters have accepted the challenge with alacrity, and have no doubt about their ability to fulfill their share of the contract.

—Rev. Justus H. Nelson, in addition to his preaching and teaching work at Para, Brazil, edits a paper, for nearly every issue of which he translates into Portuguese one of our standard hymns. "Never until now," he says, "has it been possible to sing full salvation in Portuguese, for until within the last few years Calvinism has had its iron grip on the only hymn-books in Brazil and Portugal."

—The Michigan Christian Advocate says: "In Japan people travel largely in Jirikishas, i. e., two-wheeled carts such as drawn by a man. When he landed at Yokohama Bishop Goodell could not find a Jirikisha man willing to take him as a passenger. Every man who surveyed the ponderous episcopal frame shook his head in refusal. At last the Bishop proposed that two men pull and a third push. Agreed."

—The Christian Intelligencer has the following interesting paragraph: "The Wesleyans in England, who claim the honor of having the best Sunday-schools in the world, regularly hold public examinations with their scholars before they are promoted to higher grades. Their S. S. Catechism contains questions which might sometimes put theological students to hard thinking. With them the Sunday school is no thing."

Miscellaneous.

EVANGELISM.

REV. OTIS COLE.

THE evangelization of the world is the mission of the Christian Church. The task includes the sanctification of the individual and the renovation of society as the resultant of such individual uplift. In this mission Methodism has place and burden. Evangelism proceeds under the dual law of leadership and self-denial. This law is of divine origin. Evangelism, then, has the

Valley of Humility

as field from which it issues for man. Here Jesus walked, and in His footsteps His disciples seek to place their feet. The Cross shadows this vale; rather it makes it luminous forever, and in the light thereof flowers bloom and songs gladden all comers. Still it is a place of sober thought, of great sorrows, tribulations, agony, self-sacrifice, of battle and victory. In it puzzles are read. Exegeses are born and flourish there, and the Bible becomes an open book. Men learn of Jesus how to deny self, to bear the yoke, to love others, to lay down their lives for them. Bodily "hardness" essential to the work of an evangelist is secured by following the Master through exposure, effort, trial, fasting, antagonism, temptation, cross-bearing, unceasing labor, darkness, night-dew, poverty, peril, prayer.

Methodists in this lowly place see the "General Rules" of Wesley to be Biblical, proper and blessed. The ministry see his "Rules for Preachers" to be solemn, forceful, godly precautions against leaving self-denial and the hierarchy—to be human tendencies that might re-appear in the Saxon at any time and imperil all the work of reformation he had seen, and which might be yet more mighty and blessed.

In this valley all real service for man is wrought. All true philosophy is here thought out and formulated. In this clear air and light its harmony with Scripture is seen. The student, athlete, soldier, scientist, philosopher, statesman, preacher, are busy, burdened, here, and so walk spontaneously in abstinence, finding renewal of vigor for greatest tasks. The body, with all its appetites and passions, is ruled; mind is reverent, obedient; high things are cast down; unhallowed ambition cannot breathe the air, and the spirit is calmed and purified.

Out of this valley Lincoln, sobered, abstinent, amid the heavy responsibilities of statesmanship in the great days of nation-trial, sent his call to all patriotic life for a day of fasting and prayer. In its depths the responding people waited, knelt, cried to God, were heard and helped. Out of this lowliness, too, came Lincoln with that superb blossom of his oratory which added undying lustre to the memories of the awful struggle and sublime victory of Gettysburg. Surely the voices of the past may strengthen the humble still to bear the burden imposed by the question: "Will you recommend fasting or abstinence both by precept and example?"

"This is a valley," said Bunyan, "that nobody walks in but those that love a pilgrim's life." Here "our Lord formerly had His country-house." The Vatican was built elsewhere. Episcopal palaces also. No hierarchy can live under the Cross. Plutocrats shun this valley. The many gold-hunters, the many who lavish it in luxury, are on the hills of pride. Songs of this lowly vale as they sometimes rise to these heights, call to self-sacrifice shouted from these depths, vex them. Thus Jesus lifted His terrible invective to shame the proud Pharisee. Thus He scourged those who bound "heavy burdens, and grievous to be borne," laid "them on men's shoulders," and would not themselves "move them with one of their fingers." Yet neither nihilist, anarchist, nor communist, walks in this valley with Jesus. These are as haughty and as selfish as those they attack. The selfish are proud, are not the disciples of Jesus. Was Bellamy "looking backward" through this valley, or regarding it at all, when he wrote his dream of a civilization luxurious with earthly plenty and pleasure, but knowing nothing of Christian evangelism?

Without such evangelism no day of greater human weal will ever dawn, and evangelism with its

Splendor of Benefits

emerges from the Valley of Humiliation. Its heroes come up thence radiant with its meek beauty and mighty with its holy memories, inspirations, girdings. They tell of the lowliest One, of His shameful death, hold forth His Cross, and try to lead all under its shadow to humility. So they assure the proud, the restless, all vexed and tossed humanity, of "rest" in Him who "humbled Himself, and became obedient unto death, even the death of the Cross."

This is the only thoroughfare by which the world can be brought to Him. The ministry must walk in it or be powerless to lead others thence. Who shall have this or that public or church honor, is infinitely less than the question: "How shall evangelistic forces adequate for present and urgent needs be educated?" New England, fast becoming mission ground, waits the appearing of men whose hearts beat revival marches. Liberals and Romanists alike need the burning touch of evangelism, the earnest work of self-denying preachers, alive with holy passion for souls and knowing nothing of the common, demoralizing commercialism that seeks to coin gold out of proffered services.

This public need—Christian evangelism—is greatest, first. If supplied, all other needs will be presently. Evangelism, mighty and blessed, preceded the Civil War, and filled the people with vigor for its awful stress. Evangelism alone can give the public force essential to the social advances now discerned as actual needs.

Only a self-denying ministry can lead a vigorous laity in this holy highway of Christian aggressiveness to the consummation desired. Headships are essential. True; but real headships are divinely made and appear only in the midst of actual service. Votes are valueless save as recognitions of realities. Sham leaderships made by scheme, manipulation, votes, are not only empty honors, they

bar the way of progress and are the bane of civilization. Shams are neither made nor recognized in the valley where the lowly Nazarene walked the way to death, and where He still guards His own. From His presence these men go, humbly, gladly, to the "waste places," seeking the lost, not expecting earthly honors, content with poverty and the cross, if only they may serve farmers, all country peoples, in His name. In like humility they go also to face city perils and responsibilities, purposing with Paul "not to know anything . . . save Jesus and Him crucified," and to make Him known as Brother, Helper, Saviour, alike to the slaves of palace-luxury and pride and to the poor and miserable in the unutterable degradation and squalor of the purlieus of the saloon and the brothel.

Thus holy antagonisms to all wrongs, oppressions, iniquities, sins, are assumed. Thus, one by one, men are saved, fitted for like blessed work, broadening the circle of evangelism to enclose the race. Thus, one by one, vexing social questions are brought to the splendid light of Christianity and solved for all time. Thus the Valley of Humility expands as the fair field of Man's Great Commonwealth.

THE THOUGHT OF GOD.

My soul floats in the thought of God.

As birds float in the air;

Like them, from thicket dark she springs,

And the low grounds of care.

Upward they fly, and I too soar;

With one glad thought my spirit sings,

For I escape from ranges bare,

To the wide thought of Him

Whom I adore.

The birds may swim

In tideless seas of air above,

But I float only in God's love.

My spirit rests in thoughts of God

As birds poise on the wing;

Strong currents of the upper air

Support them when they sing.

So rest I in this thought, as broad,

As deep, as wide as heaven, and dare

To rest while mighty currents swing

On their majestic way.

"Thou art my God!"

When this I say,

My soul draws breath in rest, and

All I least need is His breast!

—MRS. MERRILL E. GATES, in S. S. Times.

"ST. JOHN OF ENGLAND."

THIS is the very original title which Mr. Stead gives to his centenary sketch of John Wesley in the current number of the *Review of Reviews*. This sketch is designed to bring out the "solid secular benefits by which the new religious order commended itself to the nation," as distinct from the spiritual side of the work on which others have written. Mr. Stead points to the existence of Methodism as affording remarkable evidence of the power that "resides in one man's one truth;" and recalling his earliest associations, he, as so many other public men have done during the past month, says that those recollections are more or less colored with a Methodist tinge. Six doors from his father's house in Howdon-on-Tyne stood the Wesleyan chapel, and that place, together with the chapels of the Primitive and the Free Methodists, represented a real, living force in the life of the village. The four chapels—three Methodist and one independent—were the light of the place in those days, "and," says Mr. Stead, "the village was but a sample of thousands of other villages where the reality and force of the spiritual impact which John Wesley made upon the life of England can be gauged from the fact that nearly every other person whom you meet is more or less under the influence, direct or indirect, of the great apostle of the eighteenth century. To most English-speaking folk St. John of England is, therefore, the most real and most familiar in the calendar of our race. He, more than any other English saint, colored the life, and the views, and modifies the habits of English-speaking folk." Thereupon, Mr. Stead proceeds to show that between Ignatius Loyola and the Founder of Methodism there is a close parallel, and to exhibit the marvelous physical endurance of the latter.

The second thing about Wesley which most interests this editor is "the extent to which Methodism owes its existence to the incipient socialism or social aspirations of its founder." It was impossible that Mr. Stead should have studied the humanitarian side of the Wesleyan movement without noticing the strong family likeness between it and General Booth's social schemes. "General Booth," says he, "has simply worked back in his own fashion to the position which John Wesley occupied when he was a young man of seven-and-twenty." And, in truth, who can deny it? Was it not Wesley who started the poor man's bank and the poor man's lawyer, and is not the labor factory at White-chapel but a development of the arrangement by which the unemployed Methodists were set to work in the society room at the Foundry? His influence as a pioneer of the cheap press and popular music are touched upon, and in speaking of Wesley's services to democracy and to English national life, Mr. Stead says some fine things. For example, he says: "The politician and statesman little appreciate the extent to which the solidarity and homogeneity of the English people have been strengthened by the labors of Wesley. For nearly forty years this man was little more than a highly vitalized human shuttle flying backwards and forwards in the national loom, and weaving together into one organic whole the isolated and widely-scattered communities which made the English people." . . . Touching upon Wesley's world-wide parish the writer says, with a sigh, that "if Methodism could return to its primitive catholicity, it might still become the Church of the New Era. But, alas! Methodism itself is split up into sects, the difference between which, when examined by the microscope, is discovered to be as momentous as that between twelfth-century and twelfth-century." Finally, his last word is this: "The eighteenth century lost us the United States and gained us India; but neither of these great incidents in our imperial annals can compare, for its abiding influence on the world to-day, with the religious revolution that resulted from the preaching and teaching of John Wesley."—*Methodist Times*.

A LIVE, HEALTHY, VIGOROUS SUNDAY-SCHOOL.

REV. W. F. CAMPBELL.

IT is sometimes the case that the Sunday-school is not as interesting and well attended as it should be. There are various reasons for this, and they may be overcome by a little exertion on the part of the church members. Here is a course that will make an interesting and prosperous school:—

1. Let the entire membership of the church manifest an interest in the school, and be willing to co-operate with the officers in pushing it vigorously on to success. Let parents speak well of the school, and remember its interests at the throne of the heavenly grace, and encourage their children to attend by putting in an appearance themselves—combining precept and example.

2. Select an energetic and enterprising per-

son for superintendent—one having vigor and push. To be successful the superintendent must have his school at heart, by love and bending energies push forward its every department, and should be a person of sweet and winning manner. Are there discouragements in the way? Is the outlook dark at times? Let it not once be mentioned before the school. The superintendent may with profit confer with the pastor and teachers, but let his presence, words, and manner inspire hope in the children. Be cheerful, hopeful and courageous.

3. Let the teachers be persons who are likely to be interested in the prosperity of the work, being earnest, persevering, studious and prayerful. The teacher's motto: My class for Jesus!

4. The scholars are to be earnest in the study of the lesson. Manage to get the lesson text in the memory and its meaning in the heart. Be punctual; and let them be supplied with teachers, as classes left long without a teacher become disinterested and finally stay away.

5. Have a well-chosen library—books whose moral tone shall be elevating and ennobling. Let the pastor be interested and co-operate with superintendent and teachers—all for the glory of God.

East Boothbay, Me.

"MISSIONARY CONVENTIONS."

REV. T. F. JONES.

THE above title in the *Christian Advocate* of the 26th ult. attracted my attention, and only the more quickly that I saw one of our Bishops' names in connection. I read the letter with great interest, for I was present at the missionary meeting in Bromfield St. Church last November when Chaplain McCabe offered that resolution on missionary conventions that was received with such indubitable disrelish by some as to cause its withdrawal. I felt sorry that the resolution failed passage, for it seemed to me—an obscure unofficial—that those conventions would be just the thing to stir the church and arouse every Conference to do its very best for the \$1,200,000.

Does not Bishop Newman's experience stoutly endorse the wisdom of that resolution? The Bishop found the conventions to be "occasions of immense profit and enjoyment;" so doubtless did all who were present at those meetings. "If missionary conventions were held in each district of every Conference, we would get this year \$2,000,000 for missions." So the Bishop believes, and I believe that every live Methodist in the church believes the same. Why may we not have them? And let us have a Bishop to conduct every one of them, if possible.

All the "inactives" and "critics" and "cranks" and "hobbyists" are not inside the bounds of the Des Moines Conference. Will not one of the Bishops come over into Maine and help us to "explain this," "defend that," "resolve doubts," "sweep away objections," "suggest methods to arouse the laity," "to corner the stings," "cheer the loyal," and "strengthen the hopeful?" We are not a large Conference numerically, but we believe in the Methodist Episcopal Church and her Missionary Society, and with a little help—the inspiration of the presence and aid of our chief ministers in such conventions as those held by Bishop Newman—we could and would measure up to our full proportion in all general church interests.

Brethren of the Conference, if we have not yet reached our missionary apportionment, let us make yet another effort. Shall we not conscientiously endeavor to meet our full apportionment as a Conference for once?

THE STILL HOUR.

Stretching and Growing.

In one of Dr. Alexander MacLaren's sermons he says: "Although there are no gratuitous obscurities in Christ's teaching, He said a great many things which could not possibly be understood at the time, in order that the disciples might stretch up towards what was above them, and, by stretching up, might grow. I do not think it is a good thing to break down the children's bread too small. A wise teacher will, now and then, blend with the utmost simplicity something that is just a little in advance of the capacity of the listener, and so encourage a little hand to stretch itself out, and the arm to grow because it is stretched. If there are no difficulties, there is no effort; and if there is no effort, there is no growth. . . . The tropics, with their easy, luxuriant growth, where the footfall turns up the warm soil, grow languid men, and our less smiling latitudes grow strenuous ones. Thank God! that everything is not easy, even in that which is meant for the revelation of all truth to all men; and, instead of turning tail at the first fence, let us learn that it will do us good to climb, and that it is there in order to draw forth all our effort." Brother, if you think that you can grow vigorously upward in your spiritual stature by simply singing the "songs of Zion" and shouting "hallelujah," you are sadly deceiving yourself. Such a growth does not come so easily. You need to stretch yourself upward if you would grow solidly and stably upward. You say that this is hard and exhausting work. Of course it is. There is agony in it many a time, but there is glory in it also. Do you not often pray God to give you growth of soul? Yes, well, then, praise God when He sweetly compels you to energetically stretch forth every power of your soul, even unto profound agony; for it is by such vital exercise that you grow up into the proportions of a strong, compact man in Christ. The more stretching, the more growing; therefore, stretch!

"Choose Ye."

This phrase is Scriptural. It is also rational. Man is not a machine. In one sense, a Christian is a slave; in another sense he is the freest of all men. He is Christ's bond-servant, because Christ has bought him, and bought him for service. He is bound to Christ by the greatest of all compacts. And yet, because he is Christ's bond-servant, he is free from the servitude of Satan and the bondage of the law of condemnation. But the question comes up: "If the Christian be Christ's bond-servant, what right has he to exercise the privilege of choice as it relates to service for Christ? Is it not the sole prerogative of Christ to choose for him?" We answer: While it is Christ's prerogative to choose for the Christian certain things which he should do and must do, yet He permits the Christian to also choose to do, or refrain from doing, certain things. Hence we say that the Christian has the right to choose to do, or not to do, certain things, as those things relate to privileges and duties connected with Christ's kingdom. Let us take Paul's position, for an example, as when he said that all things were lawful for him, but all things were not expedient. Here was Paul's privilege of choice. He virtually said: "I can do as I please about some things. I can eat meat offered to idols, but I choose not to do so." But, remember, he never chose to do anything

which would harm in the least the cause of Christ. All his choices were made under the motive of highest good to men. He would not even do some things that were lawful, if he thought that it would mislead a weak Christian. Others since Paul's day have chosen, with great freedom, to go to heathen lands to preach Christ; and many have gladly chosen to make greater sacrifices than were required of them, even by God Himself, for the sake of their loved Lord. God delights in seeing us undertake great things for Him just because we choose to do so. There is a large margin for voluntariness in Christian service.

Divine Forgiveness.

Canon Howard, of London, speaks an encouraging word to one who desires Divine forgiveness, on this wise: "You are forgiven. Now, try what it means to be forgiven. 'Stretch out your hand!' Rise from your sick sin! 'Rise and walk!' Try it! Begin! Believe that it is done, and make a start! 'Oh! but I have so long forgotten,' you say, 'those ways of spiritual living! This old world of faith has all become dim, remote, unreal to me. I have lost the taste. My love for holiness is withered. I have no instinct after purity. I have no spiritual organ; it is diseased, palsied. I do not see the things you speak of. I do not hear those voices you promise me. I am weak, thin, paralyzed; how can I rise and walk in this heavenly kingdom of yours? It is years and years since I really felt at home in it, or moved amid its sweet secrets—years and years ago! Now all is gone from out of me, and lusts are strong, and habits are rooted, and all is bent one way. I cannot do it!' You cannot, but Jesus is gone up on high, above every name that is named. He has broken off your cords. The past is dead—He has killed it. The ropes lie still round your arms, but they are cut. You are looser, for He has redeemed you. You can start afresh, to day, from the beginning, for He has bound the strong man. Your organs, your spiritual faculties, were withered and maimed, but a new creative action is at work within you; you have been taken into the forgiveness of Christ, and that forgiveness is a force that re-creates." Divine forgiveness is a power which touches the spring of human action and makes possible what before was impossible. It says to inability: "Take hold of ability and make it yours." It says to those who are dumb: "Open your mouth, and I will give you the power and liberty of speech." It bids sightless eyes to turn towards the face of the great Healer, with the inner eye of faith fixed on Him, when, in an instant, the blinding film is removed, and there is a joyous vision of the Son of God! Are you forgiven of your sins? If so, then the power which forgave you is the power which enables you to see God in His beauty, leads you to walk in the footsteps of His Son, and helps you to do and endure all things for His sake.

PILATE VS. JESUS.

REV. NORMAN LA MARSH.

ONE of the most unhappy conditions of mind is indecision. I fear that, in many instances, it is little better than a fatal weakness. What shall we say of those careers which are so full of indecision that the common-place events of life are allowed to drift and shape their own courses without any exercise of will-power on the part of the individuals concerned?

Indecision tends towards shiftlessness; or, as in the case of Pilate, it may tend toward unrest of mind. We are all differently constituted in our ability to judge as to the best course to pursue when the road branches out in different directions, and we are told that a man in one of our large cities has made money by acting as an adviser to those who are halting between two opinions. There are those who have no difficulty whatever in making up their minds, and acting in accordance with the dictates of conscience. Such was not Pilate's experience. Conscience said, "I find no fault in this man;" but weak-minded policy said, "I must do as the people request, if I will not lose my place as governor;" so, "Pilate gave sentence that what they asked for should be done."

Can we imagine for a moment the feelings of the procurator as he passed sentence upon the Son of God, in whom he found no guile and no manner of evil? Leaden thoughts must have weighed down his brain; a peculiar strangeness must have crept over him as his eyes fell upon that meek and pure procession on its way to Calvary.

And who shall describe the immeasurable burden that rested like a great weight on the soul of the condemned Prisoner? Methinks I see John standing a few rods away from the scene of the crucifixion, the tears rolling down his cheeks, and his heart well-nigh broken as the perpendicular beam drops with a dull thud into the hole made for its reception; and as the beloved disciple looks into the woe-stricken face of his Master, he exclaims, "All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on Him the iniquity of us all."

How strange, how incomprehensible, is this whole transaction from a human point of view! And we can see but one object in it all, namely, the final triumph of God's truth over all the contending forces of earth. When the florist wants to make a rose-plant yield richer flowers, he sometimes puts it in a dark room and refuses to water it for a while. One by one the leaves wilt and fade and fall; but when he brings it out into the light again, and removes the dead branches and needless twigs, it lifts its head in newness of life, absorbs the water that is given it, and in due season yields fuller and richer roses than ever before. So with the great Teacher and Saviour of men. God permitted Him after an exemplary life to pass through the thick darkness of Calvary, knowing that He would come forth a glorified Christ with the clogs of the body removed and the light of eternity shining upon His face.

NEW ENGLAND CONFERENCE.

Reported by REV. FREDERICK BURNELL GRAYES.

SATURDAY.

[Continued.]

The afternoon session was devoted to the ever-important work of the Woman's Foreign and Home Missionary Societies. Addresses were delivered by Mrs. Rev. Daniel Steele, Mrs. Katherine Lente Stevenson, Mrs. Rev. George W. Mansfield, and Mrs. Mary E. Griffith.

At the evening session Rev. Dr. Joseph H. Mansfield, Rev. Dr. J. H. Twombly, and Rev. Dr. C. H. Payne delivered stirring and inspiring addresses on the work of the Freedmen's Aid and Southern Education Society and the Board of Education.

There were good audiences at each session.

SUNDAY.

The centre of attraction for the day in the city, not only to Methodists, but to members of other communions, was the Common St. Church. The early love-feast was led by Dr. Daniel Steele, after

which Chaplain C. C. McCabe preached a powerfully characteristic sermon from Isaiah 11: 10.

Bishop Bowman then ordained the following as deacons: W. E. Cadmus, H. G. Alley, W. S. Fritch, F. H. Ellis, C. W. Hawkins, A. W. Holt, T. Leveque, W. Pell, H. B. King, F. L. Rounds, E. E. Small, J. H. Stahl, D. L. Thoburn, B. J. White, R. H. Washburne, and J. C. Willitt.

At the afternoon gathering at 3 o'clock Rev. Dr. E. J. Haynes preached a tenderly eloquent discourse on the ever beautiful shepherd's parable as given in the Gospel of Luke.

In the evening Chaplain McCabe gave one of his tremendously thrilling addresses on missions, following Mrs. Myranda, who sketched the work being done in Japan.

At St. Paul's in the afternoon the following were ordained elders: L. W. Adams, W. Macmillan, L. H. Dorchester, C. E. Spaulding, T. Leveque, W. A. Wood, and C. E. Mitchell.

MONDAY.

The devotional exercises were led by Rev. E. M. Taylor. Half an hour later Rev. Dr. W. R. Clark offered resolutions appropriate to the death of Dr. Eben Tourjee.

H. H. Paine and J. W. Hill were continued as traveling deacons of the first class: B. F. Kingsley, J. M. Spangler, E. H. Thresher, G. G. Froggett, J. C. Correa, J. Villanueva, and F. Penzance, were advanced to traveling deacons of the second class.

The committee on Conference Relations recommended that the request of W. A. Nottage for restoration of orders be granted; that a similar request of R. K. Manaton be refused as inexpedient; that the request of W. B. Groves for recognition of orders be refused as inexpedient.

Dr. Clark offered a resolution recommending that the New England Education Society pay all moneys received to the Board at New York, on the understanding that the New England Conference receive the full amount and be allowed to select its own beneficiaries.

The following were admitted on trial: Charles H. Stackpole, Binney Gunnison, F. E. Hamilton, Rudolph Griot.

Re-admitted in full: Levin P. Causey. Continued on trial: C. W. Blackett, Luther Free man, Clement E. Holmes, Francis J. Hale, G. W. Simonsen, Raymond P. Walker, W. A. Wood.

Traveling deacons of the second class: B. F. Kingsley, E. H. Thresher, J. M. Spangler, Juan C. Correa, Juan Villanueva, G. G. Froggett, Francesco Penzance, H. H. Paine, J. W. Hill.

Supernumerary: V. M. Simons, W. E. Dwight, W. M. Ayers, W. Rice, C. I. Mills, J. L. Hanaford, N. J. Merrill, W. H. Hatch, W. McDonald, J. B. Gould, G. K. Bent, L. B. Bigelow, W. Pentecost, F. B. Graves, C. N. Smith, J. E. Round, J. Gill, D. Steele, F. M. Miller, J. H. Gaylord, E. A. Howard, W. T. Perrin, J. W. Fenn.

Make effective, A. J. Hall.

Various reports were read and committees appointed.

When the question whether the dividends of the Book Concern given to the Conference should be divided among the superannuates and the effective traveling preachers who are in need, was brought up, it caused a wide discussion. It was agreed finally to place \$15,750 in the Sustentation Fund.

C. E. Tilton and Solomon E. Brown were, at their own request, left without appointment, to attend one of our schools.

It was voted to endeavor to raise \$1,500 for the New England Education Society, as recommended.

The Conference came together at 2 o'clock, Rev. Dr. S. F. Upham in the chair, and Rev. E. T. Currier conducting the devotions.

Dr. Clark presented report on the Epworth League, appreciative of its great work.

Dr. A. McKean presented a report on Romanism and the public schools, in which he said: "The parochial school ought never to have been allowed to obtain a foothold here. The next step of the Romanists will be a demand for a division of the school fund. We should pass legislation as shall require every child of school age to attend the common schools established by the State."

On motion of W. G. Richardson, it was voted to request the presiding elders to apportion the sum of \$1,738 assigned us by the Book Committee, among the churches of their respective districts, to meet the expenses of the General Conference of 1892.

Various reports were then offered.

The report on Temperance stirred up considerable discussion. Dr. Frederic Woods moved to amend the resolutions by adding the following resolution: "That we will not vote with any political party which does not incorporate into its platform the principle of the absolute and unqualified prohibition of the liquor traffic." On motion of Dr. J. O. Knowles, after an excited discussion by various brethren, this resolution was indefinitely postponed—44 to 38.

At 7:30 the Conference assembled, Rev. Dr. Upham again in the chair, and Rev. F. H. Pickles conducting devotions.

The whole session was taken up by reports and the appointments of committees.

TUESDAY.

Rev. Hugh Montgomery led the devotions.

The following were made supernumerary: J. S. Barrows, Wm. Butler, Mark Traxton, A. R. Jones, J. M. Clark, N. Bemis, W. Merrill, C. H. Vinton, S. Cushing, H. C. Dunham, G. Sutherland, J. H. Owens, W. M. Hubbard, M. F. Webster, J. C. Ingalls, N. D. George, F. Fisk, H. P. Hall, H. S. Booth, Mark Staple, L. White, J. L. Estey, J. W. Merrill, G. Hewes, G. E. Chapman, L. A. Bosworth, E. A. Manning, A. C. Godfrey, B. Judd, I. Marcy, W. R. Allen, A. F. Herriek, W. Gordon, C. T. Johnson.

Then a long list of committees were appointed.

Rev. F. N. Upham offered a resolution intended, if agreed to, to facilitate and despatch business. It was passed, and was needed.

Rev. Jonathan Neal, statistical secretary, then gave his report, which was most admirable. He gave the membership, baptisms, value of church property, number of churches and parsonages, amount of benevolent collections, etc., etc.

An interesting letter from Dr. Daniel Dorchester was read by Secretary Mudge. He enclosed \$10 for the Preachers' Aid Society. He was then made effective, at his request, and appointed Superintendent of Indian Schools in the United States.

Rev. C. L. Eastman was made effective, and appointed superintendent of the Immigrants' Home, East Boston.

Rev. Albert Hallen was appointed instructor in the School of Theology, Boston University.

Dr. S. L. Gracy, United States consul in China, was appointed lecturer in the School of Theology, Fitchburg.

Rev. Alfred Noon was appointed secretary of the Massachusetts Total Abstinence Society.

Rev. W. B. Toulmin was appointed chaplain at Deer Island.

Resolutions of sympathy with Rev. Dr. D. C. Knowles in his recent affliction were adopted.

The usual votes of thanks were then passed. Rev. Wm. Gordon offered prayer, Bishop Bowman gave the customary words of encouragement and good wishes to the preachers as they went to their acre in the vineyard of the Lord for work, and then read the appointments just as the great factories were closing down at noon. The appointments appeared in last week's *Zion's Herald*.

Rev. G. F. Eaton, the presiding elder of Springfield District, writes regarding the following omission: "Charlesmont, Charles Nicklin, pastor, was omitted from the list of appointments in *Zion's Herald* of last week. I called the attention of the Bishop particularly to the case, as it was omitted last year by some blunder."

The Conferences.

VERMONT CONFERENCE.

Montpelier District.

Groton steps to the front line in reaching the fall apportionment for missions—\$85. A good share of this success is due to the children of the Sunday-school, to fourteen of whom the pastor's wife gave five cents each early in the summer as an investment fund to work upon for the year. The aggregate increase was reported in connection with a very interesting Easter missionary service—\$25.02. Who can show a greater increase from a 70-cent investment? All the finances of the church are in a healthy condition. There has been a

leaves a widow, two sons—Rev. W. C. Newell, of Putnam, and Rev. E. F. Newell, of Newell, and a daughter who is the wife of one of our preachers, Bro. Newell was a faithful and useful minister of the Gospel.

The funeral of Rev. Nelson Goodrich was attended on Monday, April 6, at the church in Georgetown. The services were conducted by Rev. Messrs. D. P. Leavitt, J. Hollingshead, and other neighboring brethren.

O. I. C. X.

East Gloucester.—Has been visited by a gracious revival. Meetings were held through the month of March, in which the pastor, Rev. E. F. Smith, was assisted by Messrs. J. B. Read, of Worcester, and Miss Rose M. Williams, of West Medford, evangelists. Over six persons presented themselves at the altar for prayer, and many others were receiving and renewing their baptism. Thirty persons have been received on probation, and six in full membership in the church. The church has been greatly quickened, and the members are more united, and a children's class of nearly twenty members formed, led by the pastor's faithful wife, who is a true helper in all good work. The pastor is closing his term of service with this church, in the midst of religious prosperity, to the regret of many.

New Bedford District.

The Epworth League of Central Church, Taunton, Chapter 656, did a very graceful thing on Monday evening, April 6. On that evening Bro. Ezra M. Hamlen, a member of the League, opened his house for a reception given by the League to the senior members of that church, to which all not less than sixty years of age were invited, the great majority of whom were present. Besides opening devotional exercises there were several addresses and appropriate singing. At the close of these exercises each of the invited guests was presented with a silver badge bearing, besides the seal, the inscription: "Reception to our beloved seniors by the Epworth League of the Central Methodist Episcopal Church, Taunton, Mass., April 6, 1891. As thou wilt, what thou wilt, when thou wilt." Bouquets were presented, with appropriate remarks, to Bro. William Hutchinson, the leading man in the organization of that church in 1885, and to Bro. Eli H. Eldredge, who has for years been prominent in the work of this church. Refreshments in the form of tea, coffee, cake and ice cream were served to all. The gathering of the aged ones as could not otherwise attend. It was a very enjoyable occasion—a demonstration that when a right spirit prevails young and old find great delight in each other's company. It must have utterly destroyed all possible prejudice in the minds of the old people against young people's societies. Let all the Leagues go and do likewise!

Rockland.—Rev. W. D. Woodward has enjoyed a prosperous year with this people, and they desire his return, that the work so auspiciously begun may go forward. Special meetings held in a neglected neighborhood known as Park Hill have been greatly blessed of God.

East Bridgewater.—Pastor J. M. Geisler recently baptized six converts and received 3 on probation. The elect ladies are working industriously with a view to the painting and renovating of the church edifice. Brother Geisler acquiesces in the unanimous invitation of the quarterly conference for his return.

Whitman.—Rev. L. M. Flocken, pastor. The growing congregations test the full seating capacity of the house, and "enlargement" has become a necessity. The problem of ways and means will find an easy solution in the energetic co-operation of pastor and people. Four have been baptized, 3 received by letter, and 1 on probation. The pastor's return was unanimously requested.

North Easton.—Rev. F. C. Baker closes his pastorate with this people by his own request, and against the unanimous voice of the quarterly conference. There is a growing spiritual interest. The Epworth League is doing good service along spiritual and literary lines. A recent "Evening with Charles Dickens" was heartily enjoyed; also Rev. John Oldham's lecture on "A Visit to Epworth," with observations by the way. Rev. A. H. Nazarian, of Boston University, supplies the pulpit on Conference Sunday.

At Pleasant St. Church, New Bedford. April 5, Rev. M. S. Kaufman received 3 members from probation, and 3 by letter, also 2 on probation. He baptized 3 infants and 16 adults by sprinkling and 5 adults by immersion. The communion service in connection with this is said to have been the largest ever held in the church.

At Walpole. Rev. C. S. Davis is closing a pastorate of three most prosperous years. During this time over 150 have sought the Saviour, a large percentage of whom have united with the church. Notwithstanding the decline in the fishing business and the consequent departure of many from the services of the church, these services have sustained their interest and more than maintained their customary attendance. The Sunday-school has closed a year of prosperity unprecedented in its recent history, and in spite of its losses by the removal of its members from the place, has increased its average attendance as it has the funds raised for the prosecution of its work. Friends at home and abroad have generously contributed to replace the house of worship so recently lost by fire. Father Freeman M. Dyer heading the list with a gift of \$1,000. The amount necessary for rebuilding will soon be raised, and in a few months the society will be worshipping on the old spot so hallowed by the associations of the past. The Congregational Church have kindly placed their beautiful auditorium at the disposal of our people for the Sabbath preaching services until they shall have accommodations of their own, and the other services find quite comfortable accommodations in Masonic Hall. The people have recently placed our Church Hymnal at the disposal of the Sabbath evening assembly, purchasing one hundred volumes. The Sunday-school has also recently received \$40 in replenishing their library. The last quarterly conference voted to advance largely the estimate for pastoral support, and in response to the resignation of the retiring pastor kindly passed appreciative resolutions. Two more probationers united with the church in full connection, April 5.

At South Haverhill. Rev. R. M. Wilkins is closing his first year under very pleasant circumstances. The interest has been, and still is, fully shared by the South Chatham portion of the charge. Two young people have recently found the Saviour, while an older person on his death-bed found peace with God. Here, as usual on earth, sorrow mingle with joys, for Sister Emma Ellis, a most useful Christian worker, recently died in the triumph of faith. There is an earnest desire for the return of Bro. Wilkins for another year, and he has been invited to give the Memorial Day address before Hammond G. A. R. Post of Chatham.

At Eastham. In the old Methodist church, rest the remains of some of the purest and "when living" most useful of God's people, and the fact that a new fence is being built around that hallowed spot will be good news to many familiar with that locality and its history.

At Wood's Hill. A series of meetings has recently been held, Rev. L. H. Massey, of West and East Falmouth, assisting the pastor, Rev. M. B. Wilson, for nearly two weeks. The weather being very unfavorable, many were prevented from attending, but those who did attend had the pleasure of hearing Bro. Massey present the Gospel in a clear, concise, and Scriptural manner. A harvest is expected from the seed sown.

Providence District.

Brookton and vicinity.

Preachers' Meeting.—The April gathering of preachers for Brookton and vicinity was held at Whitman, Monday, April 6, Rev. John Oldham, of Brookton, in the chair. Rev. S. T. Patterson, of Holbrook, read a practical and timely paper on "The Minister and His Work." The brethren were entertained at dinner by Rev. L. M. Flocken and wife.

Central Church.—Rev. Frank P. Parkin, pastor. Great prosperity has attended this church in all branches during the past year, and the outlook for the year to come is most encouraging. The pastor has recently baptized 28, received 18 on probation, 6 from probation, and 7 by letter. The growth of the Sunday-school is almost phenomenal. The Epworth League recently gave a reception to young converts and new-comers which was decidedly a success, and might be imitated with profit. There will be no change in the pastorate.

Franklin Chapel.—Rev. H. A. Ridgway, pastor. The work in this new field is growing under wise and faithful management. Seven have been baptized, 11 received on probation, 4 by letter, and 2 have recently received prayers. Bro. Ridgway is unanimously invited to return.

South St.—Rev. John Oldham, pastor. Here also a very successful year of aggressive Christian work is closing. The Epworth League, which numbers 128 members, was recently tendered a reception by the pastor and his wife, under an excellent literary program, collation, and social hour were enjoyed. The membership of the church numbers 263, and fully 50 per cent. attend the class-meetings. No wonder the church prospers, and the Lord adds almost daily such as are being saved. Six persons have been received into full connection, and six on probation. The return of Bro. Oldham was unanimously requested.

Holbrook.—Rev. S. T. Patterson closes his eminently successful pastorate with this people very much to their regret. Twenty-four probationers, well trained and indoctrinated with Methodist faith and polity, have just been received in full, and 5 baptized.

Rockland.—Rev. W. D. Woodward has enjoyed a prosperous year with this people, and they desire his return, that the work so auspiciously begun may go forward. Special meetings held in a neglected neighborhood known as Park Hill have been greatly blessed of God.

East Bridgewater.—Pastor J. M. Geisler recently baptized six converts and received 3 on probation. The elect ladies are working industriously with a view to the painting and renovating of the church edifice. Brother Geisler acquiesces in the unanimous invitation of the quarterly conference for his return.

Whitman.—Rev. L. M. Flocken, pastor. The growing congregations test the full seating capacity of the house, and "enlargement" has become a necessity. The problem of ways and means will find an easy solution in the energetic co-operation of pastor and people. Four have been baptized, 3 received by letter, and 1 on probation. The pastor's return was unanimously requested.

North Easton.—Rev. F. C. Baker closes his pastorate with this people by his own request, and against the unanimous voice of the quarterly conference. There is a growing spiritual interest. The Epworth League is doing good service along spiritual and literary lines. A recent "Evening with Charles Dickens" was heartily enjoyed; also Rev. John Oldham's lecture on "A Visit to Epworth," with observations by the way. Rev. A. H. Nazarian, of Boston University, supplies the pulpit on Conference Sunday.

At Pleasant St. Church, New Bedford. April 5, Rev. M. S. Kaufman received 3 members from probation, and 3 by letter, also 2 on probation. He baptized 3 infants and 16 adults by sprinkling and 5 adults by immersion. The communion service in connection with this is said to have been the largest ever held in the church.

At Walpole. Rev. C. S. Davis is closing a pastorate of three most prosperous years. During this time over 150 have sought the Saviour, a large percentage of whom have united with the church. Notwithstanding the decline in the fishing business and the consequent departure of many from the services of the church, these services have sustained their interest and more than maintained their customary attendance. The Sunday-school has closed a year of prosperity unprecedented in its recent history, and in spite of its losses by the removal of its members from the place, has increased its average attendance as it has the funds raised for the prosecution of its work. Friends at home and abroad have generously contributed to replace the house of worship so recently lost by fire. Father Freeman M. Dyer heading the list with a gift of \$1,000. The amount necessary for rebuilding will soon be raised, and in a few months the society will be worshipping on the old spot so hallowed by the associations of the past. The Congregational Church have kindly placed their beautiful auditorium at the disposal of our people for the Sabbath preaching services until they shall have accommodations of their own, and the other services find quite comfortable accommodations in Masonic Hall. The people have recently placed our Church Hymnal at the disposal of the Sabbath evening assembly, purchasing one hundred volumes. The Sunday-school has also recently received \$40 in replenishing their library. The last quarterly conference voted to advance largely the estimate for pastoral support, and in response to the resignation of the retiring pastor kindly passed appreciative resolutions. Two more probationers united with the church in full connection, April 5.

At South Haverhill. Rev. R. M. Wilkins is closing his first year under very pleasant circumstances. The interest has been, and still is, fully shared by the South Chatham portion of the charge. Two young people have recently found the Saviour, while an older person on his death-bed found peace with God. Here, as usual on earth, sorrow mingle with joys, for Sister Emma Ellis, a most useful Christian worker, recently died in the triumph of faith. There is an earnest desire for the return of Bro. Wilkins for another year, and he has been invited to give the Memorial Day address before Hammond G. A. R. Post of Chatham.

At Eastham. In the old Methodist church, rest the remains of some of the purest and "when living" most useful of God's people, and the fact that a new fence is being built around that hallowed spot will be good news to many familiar with that locality and its history.

At Wood's Hill. A series of meetings has recently been held, Rev. L. H. Massey, of West and East Falmouth, assisting the pastor, Rev. M. B. Wilson, for nearly two weeks. The weather being very unfavorable, many were prevented from attending, but those who did attend had the pleasure of hearing Bro. Massey present the Gospel in a clear, concise, and Scriptural manner. A harvest is expected from the seed sown.

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Virginia Conference, he was invited to step over to the church. There he found a large company, including the official board, the secretary of which in a neat speech presented him, in behalf of his many friends, with \$22. Several evenings before, the Epworth League gave Mrs. Day a genuine surprise at the house of Mr. John Aspinwall, where Frank Potter, esq., in behalf of the League, of which Mrs. Day was president, presented her with an elegant silver water-set. The Phoenix church is sorry to lose Bro. and Sister Day, as a series of complimentary and appreciative resolutions emphatically testified. Rev. M. J. Talbot, D. D., is supplying the pulpit at Phenix.

The church at Warren has enjoyed a great season of grace and refreshing since the week of prayer in January. Mrs. Grace Weller Davis, of Jersey City, spent ten days in evangelistic work in February and March, and the hearts of the Christians were greatly refreshed, backsliders were reclaimed, and sinners converted. Sixteen professed conversion, and 20 joined the church on probation. On March 8 seven were baptized, and on March 10 two were baptized by immersion. A very harmonious spirit prevails. Spiritually, financially and socially the church is prospering. The Easter services were very impressive, the choir rendering appropriate and rich music. One was baptized. Easter offerings were taken for the missionary cause. In the evening a vesper service, with delightful musical selections, closed the day. The efficient organist, Mrs. Emma McKensie, conducted all the music portions. At the fourth quarterly conference on March 30, the pastor, Rev. E. P. Phreaner, was invited to return for a third year. The Epworth League of Bristol, with their pastor, Rev. Wm. F. Davis, visited Warren on March 20, and with the Warren League joined heartily in a public revival service, greatly enjoyed by all.

The past Conference year at *Asbury Memorial Church, Providence*, has been one of good success, both spiritually and financially, under the labors of Rev. E. F. Jones. All the money needed to pay the current expenses for the past year has been raised, and the debt on the church will be reduced \$1,000 the coming year. The Epworth League is in a good working condition. Bro. A. P. Young has been elected superintendent of the Sunday-school for the coming year, and already under his efficient labor the school is taking on renewed activity.

Magazines and Periodicals.

Two issues of that choice art periodical, *Sun and Shade*, reach our table by the same mail. The March number opens with a fine photograph portrait of General W. T. Sherman, U. S. A. "Ville d'Avray" is from a painting by Corot. Then there are reproductions of "Leaves of O' Love!" "The Peacemaker," and "The Spinner," with views of Gettysburg, residences in Chicago, and specimens of "Amateur Competition." The April number has the following interesting list of plates: "Olivier" (after the painting by Geo. H. Boughton), "The Dream after the Ball," "Hard Hit," "Cherry Valley, N.Y.," "Anticipation," "A Portrait," "The Butterfly," and a page of amateur work. The publishers of this art monthly also contain a very fine portrait of the late F. T. Barnum, his personal criticism of which was to the effect that he never saw a truer and better representation. Copies may be obtained by addressing the N. Y. Photographic Company: 137 West 23d St., New York.

The April Century is rich with various literary sweets. Amelia Gore Mason opens with an able paper on "Salons of the Revolution and the Empire." Four beautiful poems by the late Charles Henry Liders, with one by R. K. Munkittrich, follow. Richard Harding has a short story entitled "There were Ninety and Nine." "Fetichism in Congo Land," by E. J. Glave; "Cold Chatter at Camp Morton," by John A. Wyeth; "Two Expeditions to Mt. St. Elias," by Frederick Schwatka and Israel C. Russell; "To California by Panama in 40," by Julius H. Pratt, are four interesting and largely illustrated papers. But this is not all. There are many other papers of great interest on various subjects, beside stories. The Century Co., Union Square, New York.

Two important questions are asked in the April Forum, and answered: "What can we do for the poor?" by Rev. W. S. Rainsford; and "Will Morality Survive Reform?" by Prof. Goldwin Smith. Senator G. F. Hoar mourns over "The Fate of the Election Bill," and Roger C. Mills laments "A Defective Census." Two strong papers are furnished by W. H. Mallock on "Trade-unionism and Utopia," and by Prof. Arthur T. Hadley on "Railway Passenger Rates."

"The Methods of Mind-readers," by Dr. Charles Gatchell, will be read with interest, as an exposure of the humbug. New York: The Forum Publishing Co.

The Magazine of American History is as bright and attractive as ever. "The Chesapeake and Lieutenant Ludlow," by Robert Ludlow Fowler; "First Meeting of Admiral Porter and General Sherman," as described by Admiral Porter; "Defence of Captain John Smith," by Hon. William Wirt Henry; "A Bundle of Suggestive Beliefs," by Hon. Horatio King; "Power to Grant Patents for Inventions," by Levin H. Campbell; "President Lincoln and His English Visitors," by Mrs. E. F. Ellet—all help to make up a capital number. 743 Broadway, New York.

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MARKET MORALITY.

Some men remind us of peacocks. They have a certain, and not inconsiderable, moral market value simply on account of their fine feathers—their showy external virtues. The world's judgments do not go very deep, and are generally satisfied with a man's estimate of himself; so that fine feathers always constitute fine birds, just as long as the fine bird manages to keep from getting plucked.

This sort of market morality—the current appraisal of virtuous appearances—is getting to be altogether too much esteemed in Christian circles. If Christian people did but realize it, market morality is coming to set up a formidable rival standard to genuine piety. Even where the distinction is recognized and admitted—as it is not always—the virtue of fine feathers is too often praised and esteemed quite as heartily as the virtue of essential character. Is not this actually the case in the church itself? How many office-holders in the republic of Christ are such men as you would be willing to trust as administrators of your own affairs? Do you not recognize the fact that your attitude toward such resplendent figures in the local autonomy of the church, is the attitude of a man contemplating an ecclesiastical peacock? For what can there be in a person whom you would not trust to the uttermost with your own honor or your own property, except the mere show of virtue? Certainly, that cannot be genuine morality which is not thorough and complete, trustworthy in all relations and to any extent.

We do not wish to be understood as implying that there are many such personal types of market morality in the church. But we are confident that the tendency at present is to increase the number of such. For there certainly has crept into the church a growing deference to external standards, a certain willing conformity to worldly estimates of men and things. The man who makes a show of his virtues—whether they are genuine or not—is the man who will speedily be held in the highest esteem by his Christian neighbors. Notable liberality in giving, when subscriptions are announced; great fervency in public prayer; a strong righteous sticking for conformity to the letter of the law; a business-like regularity and officious forwardness at all church meetings and assemblies—such are some of the peacock's feathers, the showy, external virtues, which get a modern church member into high repute among his fellows.

Now we claim that this standard is purely a worldly standard. It is simply putting the world's current market value upon the outward appearances of virtue. Not that true virtue may not consist with these outward manifestations, but it should not rest in them. If it becomes evident that a man's goodness is all, or mainly, on the outside; if his virtue turns out to be a matter of fine feathers merely, we claim that the church is false to itself and to Christ if it continues to honor and exalt him.

Market standards and equivalents have no more place in the church of Christ to-day than had the tables of the money-changers in the temple which our Lord cleared with His scourge of small cords. Away with this easy, conforming spirit, that is tending to make the church nothing but a microscopic mammoth, and God's children only servile imitators of the world! What the coming kingdom needs, in these days, is more of that spirit of complete consecration, around which the mighty world-power shall pour its floods of corruption in vain.

CRY FROM THE HILLS.

At a certain dinner, given in Ashfield some time ago, where Prof. Norton and George W. Curtis spoke, the usual lament was indulged at the decline in the population of the hill towns of New England. Of the slow and steady decline there seems to be no doubt. Each census gives emphasis to the fact, the current one equally with those before. The question is, whether the decline furnishes a valid reason for regret. It is not a decline in the resources of the country, or in the thrift of the people. The true question is one as to whether

the people should occupy a rugged, rocky locality when a better one opens to them; whether Prof. Norton and Mr. Curtis should live in Ashfield when they can live much more profitably in Boston or New York; whether our farmers should occupy lands from which they can secure by hard work an income of \$500, or move to better lands from which, with less toil, they can secure an annual increment of \$1,000. Mr. Curtis and President Hall consider it wise for them to go elsewhere. They return to Ashfield only for recreation. Why should it be thought unwise for the farmer of Ashfield to follow their example? To prefer the poorer portion to a better offered him in another locality, would indicate a lack of intelligence or enterprise. The real greatness of the hill farmer is indicated in the fact that he places interest above sentiment, that he has the intelligence to see and the courage to seize the better prize offered him. What sent his father to the hills, sends him to Kansas or Oregon. If, from sentiment or habit, he had like the Swiss clung to the hills, the country could not have attained its present greatness. The migratory instincts which brought the Pilgrims across the seas induce their descendants to move onward to the utmost lands of the Republic. This is one of the salient and salvable facts of our current history, alike profitable and honorable to all people.

In considering this matter we are not to forget that the settlement of the New England hills was itself exceptional. The people went there because they saw nowhere else to go. The lives on the coast were full. New swarms must go out. The West was not yet. Save the strip along the Hudson, pre-empted by the Dutch, New York was a dense wilderness, occupied by wild beasts and wilder men. The great beyond, so familiar to us, and so important a field of modern enterprise, was then a *terra incognita*. These pressures sent the young men to the hills, and gave to the hill towns an exceptionally good population in the first settlers, which did not fail to tell on a later generation.

Our old hill towns were an object lesson to the world. In important respects they were model communities. They had high ideals. They were made up of sober, industrious and intelligent people. The poor white trash was conspicuously absent. They nurtured the solid and sensible men, who re-enforced the cities and led in the larger enterprises of the country; the best in these high endeavors seldom came from the obscurest corners. Though the hill towns had but little money, they made the most substantial and valuable contributions to the enterprise of the country in large-brained and noble-hearted men—gifts more valuable than gold or silver. For these noble specimens of hill men we are indebted, not to the soil, but to a noble ancestry. The first settlers imparted their own high ideals and pristine virtues to their descendants. The soil has no power to make men. Worthless people are often found in the mountains. In high or low lands a worthless people is quite sure to have worthless descendants. Thriftless sties beget spendthrift sons. It was the good fortune of the hill settlers in New England to beget sons in their own image, and to train them in good habits. That such descendants would remain in the old seats when the golden gates of the West opened to them, was never believable.

Optimists dream of the restoration of the hill towns. It is but a dream. The conditions are changed. The old motives are wanting. The kaleidoscope can never reproduce the old farms. The episode of our hill settlements cannot be repeated, for the reason that something better opens to the farmer. The little hill farm is hard, rough, stony and unproductive. Machinery is out of the question. Why should he grub him on the rocks when rich acres invite him on which he can substitute horse for hand power?

The hill towns will not be abandoned. They will be used for what they are worth and for whatever they are best adapted. Their forests and rich pastures will have a perpetual value, but, under the changed conditions of agriculture, not more than a tenth of their former population will be required. In the near future the hill farm, instead of being operated as an independent property, will become an appendage to better lands in the valleys—an arrangement which will prove best on the whole, but, at the same time, one which raises an ugly question as to the intellectual and moral training of the sparse populations in the hills. To maintain schools and churches will be a problem difficult of solution, and perhaps can never be completely solved without going back to primitive methods. The church must be small, and often find a home in the school-house or the farmer's kitchen. The church of the hills, too, must have the sympathy and aid of that in the valley or the city. The more favored emigrant must keep in touch with the band of believers left in the old home.

The Seat of the Vermont Conference.

The Vermont Conference is fortunate in holding its session, the present year, in the lovely and hospitable village of Northfield. Our church has here a most honorable record. For many years it has been the home of several of the superannuated ministers of the Conference. Rev. Joseph Hamilton, the present pastor, is greatly beloved and highly appreciated by his people. In addition to faithful labor in his pulpit, he has done a great work as a pastor in "going from house to house" in his large parish. Bishop Mallen will receive a hearty welcome as the presiding officer. There are no more faithful, devoted and self-sacrificing ministers in our Methodist than the members of this Conference.

Our readers will be interested in the records of this historic church: In the year 1804 Barre Circuit was formed, and Northfield was included in that circuit. The circuit

preachers had regular appointments in the town, preaching in school-houses, private houses, barns, and groves. Oliver Beal was the first regularly-appointed minister. In 1805 Elijah Hedding and Dan Young were appointed to the circuit. The names and dates of the long list of appointees are as follows: Philip Munger and Jonathan Cheney, 1806; Sam Thompson and Eleazer Wells, 1807; Solomon Sias, 1808; Warren Bannister and George Garry, 1809; Eleazer Wells and S. Streeter, 1810; N. W. Stearns and J. Jewett, 1811; E. F. Newhall and J. Dennett, 1812; David Kilburn and J. Walker, 1813 and '14; Joel Steel, 1815; Joel Steel and Thomas C. Peirce, 1816; Leonard Frost, 1817 and '18; Thomas C. Peirce, 1819; S. B. Haskell and E. Dunham, 1820 (This year a society was formed, and 46 gave their names as members, headed by Elijah Smith, Jr., who for many years was a prominent member of the church. About this time they commenced holding their meetings in the Union Church (which portion of the time); Abraham Holway, 1821; J. F. Adams and D. D. Leslie, 1822; Samuel Norris and Haskell Wheelock, 1823; David Kilburn, H. Wheelock and A. H. Houghton, 1824; John Lord, David Leslie and Elihu Scott, 1825 (In 1826 old Barre Circuit was divided, and a new circuit, called Brookfield Circuit, was formed, and Northfield was included in it); David Leslie and George Sutherland, 1826; C. D. Cahoon and C. W. Leavings, 1827; Wm. McCoy, E. Jordan and R. Harding, 1828 and '29; John Nason and P. P. Daley, 1829; E. J. Scott, W. Wilcox and H. Johnson, 1831; E. J. Scott, J. Colburn and A. Fay, 1832 and '33; C. Cowen and J. Smith, 1834 and '35 (This year Brookfield Circuit was divided, and Northfield Circuit was formed. A parsonage was purchased); J. A. Leavitt, 1836; Samuel Richardson, 1837; John G. Dow, 1838; A. T. Bullard, Nathan Howe and A. J. Copeland, 1839 (This year A. T. Bullard accepted an invitation from Governor C. Paine to hold their services in the church which he had built, and which had been occupied up to the time by the Congregationalists. They continued to worship in his church until the Governor's death in 1854); A. T. Bullard, 1840; John Currier and John Perrin, 1841 and '42 (In 1843 Northfield was made a station and a church organized of 200 members); James Patterson, 1843 and '44; Alonzo Webster, 1845 and '46; A. G. Button, 1847 and '48; John G. Dow, 1849 and '50; H. P. Cushing, 1851 and '52 (This year a new parsonage was built and the old one sold); W. J. Kidder, 1853 and '54 (At the death of Governor Paine the church was sold and went into the hands of the Congregationalists. The house the Methodists now occupy was built at an expense of \$4,734 and dedicated in December, 1854); E. A. Rice, 1855 and '56; W. D. Malcom, 1857 and '58; L. McCann, 1859 and '60 (A heavy debt was lifted from the church at this time); A. L. Cooper, 1861 and '62; J. A. Sherburne, 1863 and '64; S. H. Colburn, 1865; Joshua Hill, 1866 and '67; Richard Morgan, 1868 and '69 (In 1868 the church was remodeled and enlarged, and the old organ exchanged for a new one, at an expense of \$1,200, Joseph Gould paying the same); A. C. Sherrill, 1870 and '71; W. B. Pratt, 1873; W. D. Malcom, 1874; A. B. Trux, 1875-77; O. M. Boutwell, 1878 (There were 344 members and probationers in the church at this time); W. H. Worthen, 1879-81; Peter Merrill, 1882; J. O. Sherburne, 1883-85; A. H. Webb, 1886-89; Joseph Hamilton, 1890. During Bro. Webb's last year the church was repaired to the amount of \$2,000. Since last June they have purchased a new carpet, a furnace, a pulpit stand, and are now finishing off parlors—the whole at a cost of over \$650. Sister I. Beard and Sister Mary Lane have given nearly \$200 to the church. The membership now numbers about 300. The Vermont Annual Conference met here June 24, 1892, Bishop Scott presiding. Governor Paine took the members of the Conference to Montreal on an excursion during the session. It also met here April 16, 1892, Bishop Baker presiding; and on April 20, 1871, Bishop James presiding.

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SEE EXCURSIONS.
ALL TRAVELING EXPENSES INCLUDED.

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ALASKA.

The onward trip will be made over the

Picturesque Canadian Pacific Railway,
with visits to Montreal, Banff Hot Springs, the Great Glacier, the Selkirk, Vancouver, and Victoria. After visiting Seattle, Tacoma, Portland, and Astoria, Columbia River, etc., on the way back from Alaska, the return will be made over the

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See a tour of great through the

YELLOWSTONE NATIONAL PARK.

During July and August.—A series of excursions to leading Eastern resorts.

July 16.—Trip to Yellowstone National Park and return.

July 27 and September 7.—Excursions to the Yellowstone National Park, the Pacific Coast, etc.

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The Family.

"HELP THOU MY UNBELIEF."

PROF. H. O. MITCHELL.

Lord, I believe! for I am sore beset
On every side with fear, and care, and grief.
I cry to Thee: Wilt Thou, O Jesus, let
Me quite despair? Help Thou my unbelief!

Lord, I believe! When I, a suppliant, call,
O Thou, who art the Father, hear my prayer.
Whose tender heart grieves at a sinner's fall?
Art thou from him? Help Thou my unbelief!

Lord, I believe! A something in Thy mien
Says that a word from Thee, however brief,
Will soothe the soul that struggles to be clean.
Speak Thou that word! Help Thou my unbelief!

Lord, I believe! Have I not felt Thy power!
Thou art among the sons of God the chief.
More and more clearly from this happy hour
Show me Thyself! Help Thou my unbelief!

SPRING IN GALILEE.

Once more the yearly miracle has made
The patient earth rejoice.
Came it when night's purpled shade
Hid heaven's canopy, the lovin' voice
That bade the green grass break
Its shining sheath, and shake
Its myriad spears? That bade the flowering branch
With bloomy ardors flush?
That spoke with such a thrill
The blossom torched from hill to hill?

Man heard it not, but listening nature heard
The swift reviving word.
Heard, and with one glad leap
Sprang from forgetful sleep.
Till now an emerald, undulating main
In wide Eshel's plain,
Whereon, white-bellied winds blow,
The clumsy crane drifts to and fro.

And orchard-girdled Nazareth once more
Kindles at heart with throbs of young desire;
Here are the turbaned merchants come from Tyre
And ancient Acre with their precious store.
And through the bright bazaar,
With heavy-lidded eyes like drowsing stars,
A dark-robed, dusky desert minstrel goes,
Thrumming upon his single-stringed lyre,
A lulling song that swells to joyful close.

And Nazareth's daughters, radiantly fair,
With midnight woe in their braided hair,
And on their cheeks the rose and olive blend,
And in their eyes a prisoned Orient,
Come, with their late-lamented
On queenly heads, down to the Virgin's Well;
And there their griefs and joys
In mellow monotone they tell.
Bending in graceful languor o'er the pool
That mirrors them in waters clear and cool.

Could we but roll
The crowding centuries backward like a scroll,
And hear His kindly voice so calm and sweet.
He must have loved the springtime
The resurrection, the re-bourning,
The quickened pulse in nature's every vein,
The skyward-mounting strain
Faster to us in this fair season now
Than He once roared.

Where waving poppies burn above the sod,
And stood yonder mountain's hallowed brow.
Here is the spring-time fraught
With larger meanings than on other earth;
A deeper sense of a diviner birth,
For all humanity, is caught
And broader life we see
When spring illumines the slopes of Galilee.

—CLINTON SCOLLARD, in *Churchman*.

THOUGHTS FOR THE THOUGHTFUL.

Who waits until the wind shall silent keep,
Will never find the ready hour to sow.
Who watcheth clouds will have no time to reap.

—Helen Hunt Jackson.

Life is not merely passing through the world with a fair measure of comforts, with enough bread for our hunger, with enough raiment to keep us warm. Life means growth into the image of Christ Himself, into strength, into well-rounded character, into disciplined manhood and womanhood, into the blessed peace of God. But the peace into which He guides us is victory over all the trials, a quietness and confidence which no external circumstances can break. —J. R. Miller.

He who has no pleasure in the death of him that dieth, who weeps in contemplation of human bereavement and the desolation of the tomb, who made even our sin-cursed earth so wondrous fair that we call him great who best describes the changing beauty of land and sea and sky—He yearns by gentler means than that of chastisement to win His rebellious children. He longs to "comfort His people," to "have mercy upon His afflicted." But ye would not hearken. In vain He spreads a noontide sky of soft, sweet blue and dazzling white, and at night a spangled dome of glorious mystery; clothes the brown earth beneath in garments of varied beauty of form and color, yielding gratification to every sense; gives His snow like wool, scatters the hoar-frost like ashes; causes His winds to blow upon the mighty waters which, as from the hollow of His hand, rush madly on, bearing to the listening heart a message unutterable from the very throne of God. In vain His flood of sunshine, revealing endless wonders, and more wonderful than all, the human eye to see them. In vain the "music of the spheres," the security of His perfect mastery of the great universe. In vain earth's many voices, her sweet and dewy odors, the power to know and feel them all. Like ingrates we use, enjoy, and comment upon the gifts, forgetting, perchance denying, the Giver. We will not own the guiding hand of a divine Intelligence, as beneficent as He is mighty. But rather, like

"An infant crying in the night,
An infant crying for the light,
And with no language but a cry,"

we would, in the babel of our own uproar, seek to drown the voice of answering love and continue to declare:

"Behold, we know not anything."

Therefore we who shrink from pain lay upon our Father the necessity for its infliction. He to whom suffering is only less repugnant than sin does not willingly afflict nor grieve the children of men, but we by our perverse compels His heavy chastening hand. "As many as I love," says the Old Book, "I rebuke and chasten." —Churchman.

The Land beyond the Sea!
How close it often seems,
When flashed with evening's peaceful gleams;
And the wistful heart looks o'er the strait, and dreams!

It longs to fly to thee,
Calm Land beyond the Sea!

The Land beyond the Sea!
Sometimes across the strait,
Like a drawbridge to a castle gate,
The slanting sunbeams lie, and seem to wait
For us to pass to thee,
Calm Land beyond the Sea!

The Land beyond the Sea!
Oh, how the lapping years,
Mid our not unambitious tears,
Have borne, now singly, now in fleets, the biers
Of those we love to thee,
Calm Land beyond the Sea!

The Land beyond the Sea!
When will our toll be done?
Slow-footed years! more swiftly run
Into the gold of the unsetting sun!
Homestead we are for thee,
Calm Land beyond the Sea!

Are we striving to bring our minds to the point when, and God calls us to suffer? Are we daily practicing resignation as opportunity offers? By a patient and loving endurance of annoyances, are we preparing ourselves gradually for the discipline of trials?

—P. W. Faber.

Christ comes to us morning by morning, to present to us for the day then opening divers little crosses, thwartings of our own will, interferences with our plans, disappointments of our little pleasures. Do we kiss them, and take them up, and follow in His rear, like Simon the Cyrenian? Or do we toss them from us scornfully because they are so little, and wait for some great affliction to approve our patience and our resignation to His will? Ah! how might we accommodate to the small matters of religion generally those words of the Lord respecting the children: "Take heed that ye despise not one of these little ones." Despair not little sins; they have ruined many a soul. Despair not little duties; they have been to many a saved man an excellent discipline of humility. Despair not little temptations; rightly met they have often nerved the character for some great trial. And despair not little crosses; for when taken up and lovingly accepted at the Lord's hand, they have made men meet for a great crown, even the crown of righteousness and life, which the Lord hath promised to them that love Him. —E. M. Gould, *B. D.*

The tree that bears the choicest fruit stands continually in the sunshine, without which the fruit can never evenly ripen and mature. So he who bears heavenly fruit must continually live in the light of the "Sun of Righteousness," without which he can never accomplish anything, but is as the severed branch, withering away. My friends, let Me and My words abide in you, ye may ask what ye will, and it shall be given you. "Without Me, ye can do nothing." Let us, then, be careful to go in the "strength of the Lord God," or our efforts to honor Christ and win souls will end in failure. —Rev. C. W. Bobb.

A WORKER'S DREAM

I SAT down in an arm-chair wearied with my work — my toll had been severe and protracted. Many were seeking the salvation of their souls, and I many had found what they sought. The church wore an aspect of thrift and prosperity; joy and hope, and courage, were the prevailing sentiments on every hand. As for myself, I was joyous in my work; my brethren were united, my sermons and exhortations were evidently telling on my hearers, my church was crowded with listeners. The whole community was more or less moved with the prevailing excitement, and, as the work went on, I had been led into exhausting labors for its promotion.

Fired with my work, I soon lost myself in a sort of half-forgetful state, though I seemed fully aware of my place and my position and surroundings. Then, all of a sudden, I entered the room without any preliminary "tap" or "come in." I saw in his face benignity and weight of character. But, though he was passably well attired, he carried about his person measures, chemical apparatus and implements, which gave him a very strange appearance. The stranger came towards me and extending his hand said, "How is your zeal?" I supposed, when he began the question, the query was to be for my health, but was well pleased to hear his final word, "zeal," which was well pleased with my zeal — and I, too, was well pleased to see him smile when he should know its proportions.

Instantly I conceived of it as a physical quantity; and putting my hand into my bosom brought it forth, and presented it to him for inspection. He took it, and, placing it in his scales, weighed it carefully. I heard him say, "One hundred pounds." I could scarcely suppress an audible note of satisfaction. But I caught his earnest look as he noted down the weight, and saw at once that he had drawn no final conclusion, but was intent on pushing his investigations.

He broke the mass to atoms, put it in a crucible, and put the crucible in the fire. When the mass was thoroughly fused, he took it out and set it down to cool. It congealed in cooling, and when turned out on the hearth exhibited a series of layers, or strata, which all at the touch of the hammer fell apart, and were severally tested and weighed, the stranger making minute notes as the process went on. When he had finished he presented the note to me, and gave me a look mingled with sorrow and compassion, as without a word except "May God save you!" he left the room.

I opened the note and read as follows: —

Analysis of the zeal of Junius, a candidate for a crown of glory.

Weight in mass, 100 pounds.

Of this analysis there proved to be:

Personal ambition..... 23
Love of praise..... 19
Pride of denomination..... 15
Pride of talent..... 11
Love of authority..... 12
Love to God, pure..... 4
Love to man, pure..... 3

100

I had become troubled at the peculiar manner of the stranger, and especially at his parting look and words; but when I looked at the figures, my heart sank as lead when I read the result. I saw it. I felt it. I confessed it. I deplored it, and I besought God to save me from myself with many tears; and at length, with a loud and irrepressible cry of anguish, I awoke. I had prayed in years gone by to be saved from hell, but my cry now to be saved from myself was immeasurably more fervent and distressful.

Nor did I rest or pause till the refining fire came down and went through my heart, searching, probing, melting, burning, filling all my chambers with light, and hallowing up my whole heart to God. That light and that love are in my heart to-day, and when the trials and tears of my pilgrimage shall be at an end, I expect to kneel in heaven at the feet of the divine Alchemist and bless Him for the revelation of that day that showed me how I stood, and turned my feet into a better path.

That day was the crisis of my history; and if there shall prove to have been in later years some depth and earnestness in my convictions, and some searching and saving purgery in my words, I doubt not that I will show their connection with the visit of this Searcher of hearts, at whose coming I was weighed in the balance and found wanting.

ABOUT WOMEN.

—The New York Ladies' Guide and Chaperon Bureau employs twenty-five ladies as guides, chaperons and shoppers.

—Prof. Rens A. Michaels, dean of the Women's College of the Northwestern University at Evanston, Ill., and professor of French in its faculty, has been appointed national lecturer for the Franchise Department of the National W. C. T. U., with Mrs. Zerilda G. Wallace and Mrs. Laura M. Johns.

—The Queen of England always takes her own mattresses with her when she goes traveling. These mattresses cost ninety guineas each, and the Queen is as sensitive about them as the princess of crumpled rose leaf. Not long ago one was made about half an inch thinner than usual, and Her Majesty detected the difference at once and had it altered.

—A new charitable movement has been started by the King's Daughters in Bangor, Me. A house will be opened, where young women can be taken care of until they have secured employment, and where those who are not earning enough to support themselves can be boarded and assisted.

—Let me give you a fact about women as journalists in my own office," said the editor of a large daily recently. "Five years ago I employed one woman on my staff, to-day I have over twenty, and the best work which appears in our paper is from the pen of one of our women writers. Of course, you cannot give women all sorts of commissions, but if I want a really conscientious piece of work done nowadays I give it to one of our women. I find, absolutely, that they do their work more thoroughly than do men."

—Mrs. Mary Lowell, a practical electrician, has invented a contrivance by which she is enabled to light her kitchen fire from her bedroom. A wire connects her chamber with the kitchen, and pressure upon a knob creates an electric spark that lights the previously prepared kitchen fire.

ON WINGS.

Supine and rigid, waiting long,
The earth a cold breast,
His kindled to no fervid song,
Nor warmed one trembling guest;
To-day the late returning sun
New life, new vigor brings,
As sudden from the distance sprang,
Behold — a flash of wings!

All hushed and still the woodlands lie,
No rustling there,
Of gliding green that soothes the eye
Or fills the murmuring air.
Stagnant are the wood extends,
While up, from root to crown,
The limpid sap in streams ascends,
And warm the sun pours down.

Yet to our hearts the world is gay,
For teeming life,
Renewed in throbbing mystery,
Unwinds her endless strife;
Beneath the moss one creeping flower,
One bird that softly sings,
Thus in the springtime's early hour
Bring summer home on wings.

We see the vales with verdure glad,
The hills arise
In royal emerald richly clad
And distant purpled rills
A thousand meet the loveliest conceal,
Though joyful, twisting song
May happy, hidden hearts reveal
In praise the whole day long.

From life to life — courage, my soul!
Dread not to pass;
No hope can fade the wondrous whole,
Yet serve one blade of grass
The spirit sense, a wavering breath,
Our mortal struggle brings,
This, this shall pass the dream of death,
Fearless on joyful wings!

—Mrs. D. H. R. GOODALE, in *Congregationalist*.

HOME-MAKERS.

DELLIE V. CHISHOLM.

WHEN housekeeping is placed among the fine arts, and young girls take as much pains to become proficient in it as they do in their music and painting, one perplexing problem of home-making will be satisfactorily solved. Were they taught that the thorough cleansing of a room, the polishing of a window, or the laying of a dainty table, were elevating instead of degrading, there would be fewer ill-kept, unhappy homes. It requires less practice and less skill to bake a flaky loaf of bread or broil a tender beefsteak, than to play a difficult sonata, and I am fully convinced that when the men-folk come home cross and hungry, a cheerful hearth and a well-cooked dinner will do much more in the way of coaxing the smiles back to their sullen faces, than even the most melodious strains of music.

Fancy needle-work is a necessary acquirement, for no home is altogether homelike without a limited supply of tidies, rugs and cushions; but a portion of the time spent in putting together the thousands of dainty bits in crazy-quilts, and straining the eyes in counting figures wrought in gray-colored worsteds, might be much more profitably employed in studying the difficult lesson of how to make and keep a home.

In raising the standard of housekeeping, I see brighter days dawning for both mistress and maid. When the girls in the higher walks of life take as much pride in exhibiting specimens of their perfect housekeeping as into the world to earn their daily bread, will vie with each other in doing their work well, and the result will be an increase of wages. It is not the small income alone that drives girls into other fields of labor, when the cry for good servants is so pressing. Give dignity and beauty to this much-abused sphere, and there will be no lack of efficient help; for in those blessed days that are to come, workshops and factories will not be preferred to a bright, cozy kitchen and the shelter of a comfortable home.

Quite recently, at a reception in Washington, a lady who had been famous in the last decade came up for discussion in a group of her old friends who chanced to meet. One admired her for her fine conversational powers, another for her charming entertainments, a third for her womanliness, while others spoke of her beauty, her grace, her kindness and her good sense. "Her knack of making a home was, in my mind, her most remarkable characteristic," said General B., who had known the lady in adversity as well as prosperity. "Why, my friends, I have seen that blessed woman put in a log-cabin in the West, with nothing but a few wooden chairs, a bit of muslin, and an old-fashioned fireplace, and in an incredibly short space of time, with the bright odds and ends stowed away in her trunk, her deft fingers would transform it into a most charming dwelling-place. A real home! Oh! I tell you this was the trait that gave grace and loveliness to this gifted woman."

An American meeting an English woman renowned for her learning and genius said, "She overwhelmed me with her knowledge; her wisdom and philanthropy opened up a new world to me; but the most vivid recollection that I have of the visit I paid her, comes back in the shape of the untidy room into which I was ushered when dinner was announced. That soiled table-linen and greasy carpet left impressions that all her wit and learning could not efface. She was a gifted woman in one sense, but in her highest, holiest sphere, as a home-maker, she was a complete failure."

Often in their zeal to excel in their studies — to become proficient in music, painting, or, it may be, authorship — our own girls forget that home-making is pre-eminently woman's work. Let us teach them from their babyhood that while their picture, or song, or story, may prove a failure, a dainty, cheerful home is a continual poem that will attract and charm even the rudest and most ignorant spirits.

SPRING FOOD.

IN the springtime of the year there is great occasion for care in the matter of food. In cold weather the human system assimilates materials that would clog and damage it in the spring. There is no need of drugs to make people feel well, when the things which have remained dormant in the ground begin to show signs of life. A judicious change of diet is required; that is all. It is better to take the materials for health from the grocer than from the druggist.

Begin the morning meal with an extra allowance of fruit. Take two sound oranges or apples if you have been eating only one, or three if you have been eating two. Be sure there is no decay in the fruit employed in this manner. Eat good bread and butter. If you are a coffee or tea drinker, moderate the usual allowance. If you are a hot water drinker, take as much as you like. If you are a flesh eater, take half as much as you do in the winter. Eat less butter and grease of all kinds in spring. There is the utmost need for the exercise of caution in the use of vegetables of every kind. Unless they have been well preserved and have a wholesome flavor, the part of wisdom is to avoid them.

In spring it is important that the heaviest meal should be eaten in the middle of the day. The warm rains produce an atmospheric condition which causes drowsiness. Eating a hearty meal in the midst of this pressure adds to the weight upon the system. In daylight the demands of business or duty will enable you to cope with it. In the evening there is no such stimulus, and the result is injury to health. The evening meal should be light and easily digested. Don't eat buckwheat cakes or doughnuts. If you are a meat eater, be sure that the meat has been broiled or roasted. Don't eat fried food of any kind. It is not desirable to feel that you have eaten enough. Moderation is the best doctor. —Herald of Health.

FLOWER NOTES.

MARY D. WELLCOME.

Polyantha Roses. — I am always pleased to see a new addition to this (as yet) limited class of Lilliputian roses. They are so charming and so hardy, and such persistent bloomers, too — true perennials. Tiny plants they are, scarce one foot high, bearing hundreds of the fairy blossoms during the summer time. They have been mostly of a delicate pink shade, and it was a grand acquisition when *Perle d'Or* was introduced — a coppery yellow at the centre, shading out into a pale tint on the outer petals. A climbing *Polyantha* was the next novelty, and *Max Singer* was cordially received — color, bright pink. Last year *Clotilde Soupert* was widely illustrated as the largest and loveliest of all — color, pearl-white deepening to carmine at the centre. *Gloire des Polyanthes* was the nearest approach to a darker color, being bright pink with a red ray through each petal. This year we have a decided advance in *Little Red Pet* — color, a dark crimson; and in *Blanche Rebatel* — deep crimson flushed with rose. All the *Polyantha* blossoms in clusters and in great profusion. To those who have never cultivated this class of roses, we say, do try them this year and in the open ground.

Snowflake is a new white *Tea*, introduced by C. Strauss and Co., of Washington, D. C. They claim for it superior blooming qualities, and state that on one plant they counted 143 buds and roses in one day. *Maria Lambert* I have found to be the best white *Tea*, but this new-comer may eclipse "Marie." *Meteor* is the best Hybrid *Tea* of its color — a deep, glowing crimson, hardy.

A grand rose which is making a great sensation among horticulturists, is the *Crimson Ramona* rose of Japan — *Rosa rugosa*. It is stated that in the Hunnewell Gardens near Boston there are magnificent specimens of this fruit-bearing rose. It forms a sturdy bush from five to six feet high, and the branches are covered the entire season with large, single-petaled, rich crimson flowers delightfully fragrant. These are succeeded by fruits of bright scarlet color, which remain on the plant during winter. They are said to make good jelly. In late summer and early autumn, buds, flowers and fruit commingle with the highly ornamental foliage.

The *White Ramona* is very similar, only the flowers are white and the fruits orange yellow. These two hardy shrubs grown together have a fine effect.

No one need fear to invest in the *Manettia Vine*, *Bicolor*, so extensively advertised. It has not been over-praised. There is another *Manettia* — an old plant now brought to the front and sometimes sold for "Bicolor" — but is really the *Cordifolia*, which, though a fine climber, is not equal to the other in several respects. It is of a more slender growth, does not bloom so early, and lacks the yellow tip and scarlet hairs of "Bicolor."

The *Oranthea Orange* ought to be generally cultivated. A small plant will blossom and fruit. The oranges grow to half the size of the ordinary fruit, and are said to be edible. My own plant, received last spring, has ten little green oranges on it, and there have been occasional blossoms for two months. Now it has many buds in various stages of advancement. The flowers are very fragrant. A plant ready to bloom can be purchased for 40 and 50 cents.

Liatris Spicata and *Liatris Pyrostachia* are hardy perennials, sometimes known as the "Kansas Gay Feather." They bear tall spikes of beautiful purple flowers from August till October. They begin to open at the top of the spike, and so downward — a very unusual characteristic.

The *Silk Palm* — *Grevillea Robusta* — is a rare Australian palm-like plant, with graceful, fern-like foliage and golden-yellow flowers. It is of such a robust nature that it can be easily grown in the open air during summer.

Bryophyllum Calycinum is not a new plant, but a new interest has been awakened in it of late, more because of the singular characteristic it possesses of producing little plants from the notches of the leaves. The name is derived from *bryon*, to grow, and *phyllon*, a leaf — grow from a leaf. Suspend a leaf by a thread, and it will produce several plants. Lay a leaf on a dish of moist sand, earth or moss, and it will produce a little colony of plants. The flowers, too, are curious. They are borne on slender panicles, and the buds resemble at first a bunch of grapes. When the calyx develops, it is of inflated membranous nature, cylindrical shape, red-green color irregularly marked with red. The flowers are of a pale yellow, and are preceded from a corolla-tube, five-petaled and of a dull red color. The blooming stalks are about three feet in height, and the flowers borne on slight pedicels hang downwards. The leaves are handsome and of a succulent nature. It is a curious and interesting plant.

A more wonderful plant than any I have named, is the *Amorphophallus Crispatus* — for short, "Stanley's Wash Tub" — the largest flower known, the diameter when fully open being from two to four feet! The base of

the flower, its tube, rests on the ground, or rather springs from it like the "Colchicum" or "Autumn Crocus," and has no foliage till after the flower has perished, when a stem arises and grows to a height of three or four feet; then it branches out into an umbrella-like top with palm-like leaves. It is said to be as easily cultivated as a "Gladolus." An enterprising florist has imported 15,000 bulbs of this plant from Africa. They grow to the enormous weight of eight and ten pounds, but a bulb of one-pound weight will bloom, it is asserted.

Yarmouth, Me.

Little Folks.

THE LITTLE GIRLS' CRUSADE.

"We seek in prayers and penances
To do the martyr's part.
Remembering not the promises
Are to the pure in heart."

—Alice Cary.

MRS. AVERY was very sorry indeed when she could no longer put off sending Belle to the public school. She had attended it herself, and knew there were usually some little girls, and big ones too, for that matter, who used vulgar language and told improper stories, and she feared Belle might become contaminated, or, in other words, not continue to be the pure little girl she hoped she was then. She thought about it for some time, and then decided on a plan.

She painted a little text in blue and gold on a card, and fastened it in Belle's spelling book, and also did one in red and gold for Artie. Then she took Belle into her own little room, and after showing her the card, told her she did not wish her to listen to anything at school which she would hesitate or blush to repeat to her when she came home. Belle promised, and was much pleased with the pretty card which was to serve as a reminder.

That very day at recess, the girls were all sitting on some benches on the sunny side of the school-house, eating their lunch, when one of the large girls began to tell a story. Belle knew she should not listen to it; so although she wanted to hear it, she took her basket and slipped away.

"What's she gone for?" asked Anne Brian, stopping in the midst of her unsavory story.

"Her mother wants her to tell her everything she hears when she gets home," replied Bessy Clayton.

"Little prig!" said Anne, contemptuously. "She ain't a prig at all; she's a real nice girl, nicer'n you are," replied Bessy, indignantly, and with the frankness of school girls; and with this parting shot, Bessy and Edith Gray ran to join Belle.

"We'd rather be with you, Belle, than stay there with those girls," said Edith. "S'pose," she continued, "s'pose we have a little society all to ourselves?" But, before she could tell her idea, a clang went the school-bell, so they decided to walk home together and talk it over.

Belle and Bessy could hardly wait until school was out, they wanted so much to hear about the "society." When they had started for home Edith told them about a White Cross Society, which a little cousin of hers had started for boys. No one could belong unless he would vow not to say bad, vulgar, or slangy words, and every time any one did so, he must pay a fine of one cent.

"I think," said Edith, "we girls might have a White Cross Society, too, just like the boys."

They all agreed, and Bessy said it would be nice if Mrs. Avery would paint a card for each of them. They were all so excited and out of breath they could hardly tell Mrs. Avery what they wanted, but at last she understood, liked the plan, and asked them to come the next evening and talk it over. Do you know there were two fines to be paid before those girls got out of the house! Belle said, "Gracious! How hot it is!" and Bessy exclaimed, "My land! but these grapes are good!"

"They meant no harm, but Mrs. Avery told them they must 'set a watch over their lips,' and avoid all such expressions even. She also told them that she had written 'Blessed are the pure in heart,' on Belle's card, because, if the heart is pure, all our words and deeds will be pure."

The little girls promised to come right after school the next day if their mothers were willing, as they were sure they would be. The following afternoon Belle hurried home from school, and changed her blue gingham apron for a white one, had her hair curled, and was just setting the table with her own little tea-set, when Artie brought the girls in. Then what a delightful time they had, eating little biscuits and marmalade, and drinking "content" (milk, water and sugar) out of their tiny tea-cups, and arranging all the dolls around the tea-table.

Mrs. Avery brought down the pretty cards she had painted for them, and talked quite seriously about the nature of a vow. If they made any promise or resolution, it would surely be broken if God's help were not asked. Then they decided to find each other for any vulgar, improper, or slangy language or actions, either at home or at school.

At last accounts the crusade was still flourishing, though nurtured by Mrs. Avery's watchful care and encouragement. Several other little girls had joined, and although the treasury is never empty, Mrs. Avery still regards the "society" a success. —EMMA STEWART, in *Presbyterian*.

Through Aunt Serena's Spectacles.

SO many of you kind people have reached out your hands for the little opportunity to brighten the weary days of an invalid's monotonous life, that I fancy the home among the Vermont hills will overflow with unexpected gladness as the cheering messages come pouring in. "It shows how willing and eager people are to be of service to the suffering and unfortunate if special cases are only brought before them," said the editor, as I displayed the heap of postals and notes of inquiry that came in reply to my plea for the shut-in sister, two weeks ago. Ah! yes, it is so.

"Little, dull, unremembered acts
Of kindness and of love"
That sweeten life, ennoble character, and make a blessed paradise of this world. One lady writes: "In reading the letter from our shut-in sister, my heart was moved. God has blessed me with much sunshine, and I want to share it with others less favored." Another says pathetically: "I have been an invalid so much of my own life, that my heart goes out in sympathy for her." And another: "Having for some years been more or less shut in and occupied with reading and light work, I have accumulated many borrowed ideas regarding fancy-work, and saved patterns and directions which would be acceptable to the afflicted one." And so the loving messages run. I thank you all, who the invalid's address, in behalf of one who is equally unknown to me, but whose simple request has brought to her such a wealth of tender sympathy and interest.

I suppose most of you are aware that a monthly magazine is issued by the "Shut-In Society" for the benefit of invalids, called, most appropriately, the *Open Window*. The object of the Society is to relieve the tedium of the sick-room by the interchange of letters and other tokens of remembrance. It seems to me that it would be a lovely work for some of our King's Daughters or King's Sons, and Epworth Leagues, to engage in, were they to secure the names of several of God's afflicted ones in their own neighborhood or elsewhere, and send them a ray of sunshine every month through this *Open Window*. The subscription is \$1 a year to associate members and subscribers, and \$500 to include members. Address Mrs. H. K. Munroe, Ashland, Mass.

THE following note, perhaps, ought to have been handed over to the president of the Epworth Leagues of New England, but I think I shall take pity on him and not bother him about "style," though I have a vague impression that he has settled convictions on certain phases of that much abused word. The troubled writer presents her problem thus: —

AUNT SERENA: What a variety of subjects come under your jurisdiction! But here is one I leave you to treat — the question how far "style" shall enter into our doings as Christians. The thing has crept into some Epworth League plans for anniversary suppers, and I argue for a (who, by the way, are known to be collectors of souvenirs or mementos), who at all suggestions of simplicity and low expense, ejaculate: "If we can do it in style, let's not do it at all!" What means the word to them? Just this — a lavish expenditure for menus and caterers, decorations, etc., and the putting their hands into the society treasury to make up a deficiency, while the more prudent ones bite their lips and shut their eyes, "for the sake of peace, you know." This question has presented itself to my mind in this form: "Is the Scriptural command to be perverted into, 'Whether, therefore, ye eat, drink, or whatsoever ye do, do all things in style?' We want the best influences from all League efforts, but will style fill the bill? Can you help to solve the problem?"

A PERPLEXED NIECE.

There is a pleasing way of doing things, I think you will admit, for which nearly everybody contends. The old Puritan idea of excluding everything beautiful from our homes and churches is now almost obsolete. Into all the conditions of life we have rightly introduced, as far as our means will permit, methods and measures that will open our nature to artistic and refining influences. Our homes we endeavor to render attractive with wall papers of neat design, harmonious carpets or rugs, a fine picture or perhaps an inexpensive photograph, draperies of costly lace or of simple Madras; and the result is, that each home has a style, of its own, an atmosphere which we feel, and which is inseparably connected with that special abode. In our dress we may be tastefully attired, following the prevailing fashions with certain reservations and modifications suited to our own "style." To be out of and peculiar in our mode of dress is not at all becoming to a Christian lady or gentleman. Likewise into our entertainments we carry the thought of harmony and beauty. A lunch, a tea, a dinner, daintily served at our homes, is a pleasure to ourselves and our friends; and it is not strange, perhaps, that our young people desire to carry over into the church some of the pretty ways of doing things. But there is a danger, possibly, of going too far in this as in other things, and

Review of the Week.

Tu. day, April 14.

President Harrison and party have started for the South.

Blackfoot Indians have murdered two emigrants in Idaho.

The New York Democratic Club celebrated Jefferson's birthday.

Several hundred journeymen painters of this city are out on a strike.

The three Navaho rioters at Baltimore have been reprieved by the President.

Count Lowenhaupt died only eleven days after his marriage to Miss Bayard.

The investigation of Rev. Dr. C. A. Briggs for heresy is begun by the New York presbytery.

The President has appointed Enos H. Hecker, of Indiana, United States Treasurer, to succeed Treasurer Hinton, resigned.

Clark's Arcade, containing the Post Office and many other offices, at Elizabeth, N. J., was burned yesterday; loss about \$400,000.

Ten thousand striking weavers at Bradford, Eng., made a demonstration yesterday. They refused to disperse, and the military and police charged. A number on both sides were injured.

A bill prohibiting the use of arsenic in coloring children's toys or confectionery, and providing for a proper examination or analysis of wall paper and other articles suspected of containing arsenic, was reported in the Massachusetts Senate yesterday.

Wednesday, April 15.

La grippe has reappeared in the north of England, and the death rate is alarmingly high.

The police of Bradford, England, had another fight with the riotous strikers last night.

Medals have been received from the Paris Exposition of 1889 for the school exhibit made by the city of Boston.

President Harrison's trip through the South has thus far been marked by a cordial welcome and an enthusiastic reception of his speeches.

Two hundred and fifteen persons died in New York city during the 24 hours ending at noon yesterday. Of this number 32 were reported as resulting from la grippe.

Hon. Charles Francis Adams has written a vigorous letter to the Farmers' Congress. He thinks the country would be much better off if there were less legislation, more industry and less tinkering of the currency.

Thursday, April 16.

The Chilean insurgents have won an important victory.

The Stanley sailed for England on the "City of New York."

Mrs. Halford, wife of President Harrison's private secretary, died yesterday.

Mr. Blaine's narrative to Kipling is published. It says that indemnity would be paid, but on conditions.

President Harrison spent yesterday in riding through Tennessee and in visiting some of the famous battle fields of the Rebellion.

There was a lively tariff debate in Trenton Temple last night between Congressman Horst, of Michigan, and Hon. Thomas G. Shearman, of New York.

The Lady Managers of the World's Fair removed Miss Phoebe Cousins from the secretaryship of the board on the ground that she would not perform her duties properly and co-operate with the president, Mrs. Potter Palmer, and the executive committee.

Friday, April 17.

Twenty thousand Belgian miners decide to strike May 1.

King Humbert has sent \$100 to each child left an orphan by the steamship Utopia disaster.

Bismarck lacks the majority necessary for an election, and a supplementary ballot is necessary.

Newfounders freely supply French and American fishing vessels with bait, but vigorously exclude Canadians.

Customs inspectors will keep a sharp lookout for undesirable immigrants from Europe, now being landed at Halifax, N. S.

Captain Fregate has met and defeated a force of 300 Manikpore and killed 50 of them. There was no loss of life on the British side.

Premier Radin gave to the Italian Chamber of Deputies yesterday a synopsis of the correspondence which has passed between him and Secretary Blaine.

Yale University will this year, for the first time, pay a tax of \$42,000. According to the new law, all property exceeding \$50,000, not used by the university, is taxed.

Census statistics relative to the increase of population in cities show that in the North Atlantic division more than one-half the entire population is contained in cities of 5,000 or more inhabitants.

Saturday, April 18.

The Minnesota Legislature has adopted the Australian ballot system.

The majority report of the Commerce Congress favors free coinage.

A bill will be introduced to enfranchise women of New South Wales.

No seizure of British vessels will be made in Hong Kong, pending current negotiations.

The completion of the official count of the Chicago mayoralty election gives Washburne, Republican, a plurality of 206.

President Harrison's journey yesterday took him through Memphis and Little Rock. In both places he was cordially welcomed.

The Rhode Island Legislature yesterday elected Judge Charles H. Mason, senior justice of the Supreme bench, to the chief justiceship.

It seems that Jose P. Machaca, the leading agitator of the Italians who were lynched at New Orleans, was the consul for Bolivia at the time of his death.

Farrell issues a manifesto addressed to the National League of Great Britain, announcing that he has constituted a "provisional executive committee" from members of the old committee and others who have been faithful.

Monday, April 20.

The thunderstorm Saturday night did some damage at Haverhill.

Reverend Admiral Taylor, U. S. N., died at Washington yesterday.

Six postal clerks and two engineers were killed in a collision on the Lake Shore.

The British steamer "St. Catharine" was wrecked off the Caroline Islands and 90 persons drowned.

A notable increase in the amount of mail matter sent to Central and South America is noted since the resumption of mail service.

Forty-seven Boston firemen were injured by the falling of the roof of the Chipman Building at the corner of Court and Hanover Streets early Sunday morning.

The Worcester Light Infantry, which formed a part of the famous old Sixth Regiment, arrived at Baltimore yesterday afternoon and met with an entirely different reception from that of 1861.

The 116th anniversary of the Battle of Lexington was celebrated in that ancient town on Saturday and Sunday. The principal event on Sunday was the opening in the Town Hall by ex-Congressman Greenhalge.

NEW HAMPSHIRE CONFERENCE.

(Continued from page 6.)

speaking of his unexpected coming, the pleasure it gave him, and expressing the hope that the session might be a very successful one.

It was voted that Friday at 11 o'clock be fixed as the time for taking the vote on the "Woman Question," that it be taken with secret ballot, and by ballot. J. A. Bowler, C. W. Dockrill and J. E. Robins were appointed to arrange for the ballot. It was ordered that the aggregate vote of each district from the churches be printed in the Minutes.

C. H. Payne, corresponding secretary of the Board of Education, was introduced and addressed the Conference in the interests of his work. He spoke of the unifying of the work by putting all the collections for education into the treasury of the Board

at New York. The action of the N. E. Conference was read, and by vote it was referred to the committee on Education to consider and report.

Took up the 20th Question of the Minutes: "Has the character of each preacher been examined?" The name of C. U. Dunne, presiding elder of Dover District, was called, his character passed, and he read a report of his district. (See HERALD of April 8.) This was the sixth and last report of this presiding elder, and when he had finished the reading, Bro. J. Thurston, an old-time friend, stepped to the front and in a neat address presented him with an elegant gold watch as a testimonial from the preachers and laymen of the district. Bro. Dunne responded in a very fraternal manner.

The report of the Book Committee was read by the secretary and referred. Also a paper relating to the entertainment of the General Conference of 1892, which was referred to the presiding elders.

The Bishop presented to the Conference a draft on the Book Concern for \$1,032, which was ordered to be paid to the board of stewards.

A draft on the Chartered Fund for \$30 was ordered.

The Minutes were read and approved, notes given, the Doxology sung, and the benediction pronounced by Dr. Payne.

At 2 P. M. the missionary sermon was preached by O. S. Baketel from 2 Corinthians 5:14, on the "Motive to Missionary Activity." The anniversary of the Woman's Foreign Missionary Society was held at 3.30, in charge of O. S. Baketel. The address was given by Mrs. S. L. Baldwin, of New York.

In the evening the anniversary of the Education Society was held, W. E. Bennett presiding. Dr. Payne gave the address.

THURSDAY.

The Conference prayer-meeting was led by O. H. Jasper, and was an interesting season. At 9 o'clock the Bishop took the chair and began his address.

Otis Cole gave notice of the posting of the pastoral record as previously published in the Minutes, for any corrections that might be necessary.

The secretary advertised certain documents relating to the Epworth Pilgrimage.

The 20th Question was resumed, and the effective elders of Dover District were called, their characters passed, and they reported their missionary collections.

G. J. Jenkins, Conference treasurer, asked direction from the Conference for certain moneys in his hands.

It was voted that a certain sum amounting to \$100 be put into the hands of the president of the Conference Seminary to aid young men in preparing for the ministry. That the income of the Kelley bequest, amounting to \$88.95, be paid to the stewards for the benefit of needy widows. That the income of the General Fund, amounting to \$333.90, be paid to the church enterprise at Lowell.

G. W. Norris, presiding elder of Claremont District, was called, his character passed, and he reported the work on his district. He gave such an outlook as his enthusiastic soul would be expected to voice. The names of all the members of the district were called, their characters passed, and they reported their missionary collections.

Wm. Love was announced as having heard and answered the call to Dakota; and G. C. Noyes and C. H. Leet as having died.

Concord District was reported by S. C. Keeler, presiding elder. He has traveled over 11,000 miles by rail, and over 1,000 by team in doing the work on this large field. The characters of the preachers were passed, and their missionary collections reported.

Rev. W. F. Grant, pastor of the Newport Baptist Church, and fraternal delegate from the Baptist churches of the State, was introduced and presented the fraternal greetings of the denomination, to which the Bishop responded in a very kindly manner.

Revs. C. W. Wilder and W. N. Brodbeck of the New England Conference, and R. L. Bruce, of the Vermont Conference, were introduced. Bro. Brodbeck addressed the Conference in the interest of the New England Education Society. Bro. Wilder spoke of the work of the Methodist Ministers' Relief Association, hoping to secure a large number of new members from the Conference.

A. S. Weed announced his presence, and that he was ready to settle accounts for Zion's HERALD.

G. L. Collier, a transfer of one year ago from the Troy Conference, was introduced.

Took up the 13th Question: "Who are the deacons of the first year?" E. C. Langford and Wm. Warren were all that were in the class. Their characters were passed, but as neither had appeared before the committee of examination (the former having been for fourteen weeks in the State legislature, and the latter sick in bed), they were remanded to this committee for examination one year hence.

The minutes were read and approved, notes given, the Doxology sung, and benediction pronounced by Bishop Foster.

The Conference sermon was preached at 2 o'clock P. M. by Dr. Jasper from Isaiah 63:1: "Mighty to save." It was an excellent discourse, and was listened to with much pleasure and profit by a large congregation.

At 3.30 the anniversary of the Woman's Home Missionary Society was held, Mrs. H. H. Knox presiding. The address was given by Mrs. M. E. Griffith, of Washington, D. C.

At the evening service the anniversary of the Church Extension Society was held. Rev. William Raden presided. In the unexpected absence of Dr. W. A. Spencer, which caused much disappointment, addresses were made by Revs. O. S. Baketel and J. M. Durrell.

FRIDAY.

D. C. Babcock led the morning prayer-meeting.

At 9 o'clock the Conference was called to order by the Bishop, who spoke a few words on the importance of the prayer service.

M. V. B. Knox presented a report recommending the adoption of a plan for the itinerant's Club to hold two sessions a year, which was adopted.

The committee on the Sunday School Union and Tract Society present a report, which was adopted.

J. S. Breckenridge, superintendent of the Methodist Hospital at Brooklyn, was introduced and presented the work and needs of this institution.

Charles Parkhurst, editor of Zion's HERALD, addressed the Conference and presented a check from the Wesleyan Association for \$311, which was ordered paid to the board of stewards.

Resolutions on the Methodist Hospital at Brooklyn, commending it to the benevolence of the people of our churches, were read and adopted.

The Bishop announced the transfer to this Conference of Wm. B. Webster from the New York Conference in exchange for George W. Miller.

The 3d Question was taken up: "Who remain on trial?" The names of W. A. Mayo, O. W. Bryant, Frank A. Tyler, J. D. LeGros, Geo. H. Spencer, Geo. F. Durgin, Thomas

Whiteside, Ramon Blanco, and Silvio S. Espindola were called, and their characters passed.

J. D. LeGros not having appeared for examination by reason of poor health, and Geo. F. Durgin by being absent attending school, they were remanded to the class of the first year for examination a year hence. Ramon Blanco and Silvio S. Espindola, having been duly recommended by the superintendent of the South America Mission, were elected to local deacon's orders under the missionary rules, in answer to the 10th Question of the Minutes.

The committee on Missions presented their report of the missionary money received and how it had been expended. The report was adopted.

Rev. Geo. P. Kengott, pastor of the Newport Congregational Church, and fraternal delegate from the Congregational and Presbyterian churches of New Hampshire, was introduced and presented the greetings of these denominations. Bishop Foster responded.

M. T. Cilley presented the report of the committee on parsonages, which was adopted.

The report of the committee on the Freedmen's Aid and Southern Education Society was presented and adopted.

The time having arrived for the ballot on the woman question, the committee appointed to prepare for it reported their plan—that it be by ballot, the roll to be called by the secretary, and ballots to be used as prepared by the committee. There are to be two ballots, one to answer the demand of the General Conference, the second to meet the request of the New England Conference.

D. E. Miller, Thomas Dorion, J. M. Durrell, and Thomas Tyrie were appointed tellers, and the balloting proceeded. The action of the New England Conference was read by the secretary, and, on motion, was adopted. It was voted that the young men who may be admitted into full connection shall have the privilege of casting their vote on this question. The polls are to be kept open until just before the time for the reading of the appointments.

The committee on Ministerial Support reported, and the report was adopted.

The tellers coming in at this time presented their report as follows—on the eligibility of women to the General Conference: Yes, 57; No, 28. On the amendment of the Second Restrictive Rule: Yes, 33; No, 34.

Notices were given, the doxology was sung, and the benediction was pronounced by L. L. Eastman.

Conference met at 2 P. M. for the memorial service, James Thurston in the chair. The opening services were conducted by Melvin Howard. Introductory words were spoken by the presiding officer, J. W. Adams read a memorial paper on the life of Samuel Beedle. Josiah Hooper, one of the veterans, followed in remarks. The life of Mrs. Bishop Baker was sketched in a paper read by J. E. Robins. O. H. Jasper then West of Beedle.

An account of the life of Wm. Hewes was read by H. A. Spencer. Geo. H. Hardy spoke of Charles H. Leet, and M. T. Cilley of Geo. C. Noyes. L. L. Eastman and Otis Cole spoke of Bro. Noyes. "Those all died in faith" and have gone home to be forever with the Lord." Thus year by year our numbers are decimated, one after another going on before. Who will be the next to go? God only knows.

The Conference has had more than its share of disappointments this session in the non-appearance of official visitors who were to be present. J. Benson Hamilton was to be here for a veterans' anniversary this afternoon, but failed to appear. Three disappointments in as many days are too many.

The Preachers' Aid Society met at the close of the memorial service, and elected their officers for the year.

The Freedmen's Aid and Southern Education Society held its gathering at 7.30, presided over by Thomas Tyrie. The address was given by Charles Parkhurst, editor of Zion's HERALD. It was a bold and able putting of the problems to be found in our Southern work.

(Continued next week.)

THE FOLLOWING ARE THE APPOINTMENTS:—

DOVER DISTRICT.

G. W. NORRIS, Presiding Elder.

Amesbury, Mass., Jas. Cairns. Auburn, G. H. Clark. Dover, N. H., G. L. Collier. Dracut, to be supplied. East Kingston, to be supplied. East Rochester, B. O. Campbell. Epping, E. B. Perkins. Exeter, S. E. Kimbly. Freedom, to be supplied. Great Falls, J. A. Bowler. Greenland, J. W. Adams. Hampton, Noble Flisk. Haverhill, Mass., Grace Church, G. J. Fowler; Wesley Church, P. M. Frost. Kingston and Danville, J. H. Knott. Lawrence, Mass., St. Mark's, Wm. Ramdani; Garden St., Thomas Tyrie; Haverhill St., H. A. Spencer. Lowell, Mass., Sullivan Holmes. Merrimac, port, Mass., supplied by H. B. Copp. Methuen, Mass., G. H. Spencer. Milton, Mass., supplied by H. P. East. Montpelier, supplied by Jas. Crowley. Newmarket, D. J. Smith. Portsmouth, Trinity, Otis Cole. Raymond and Candia, J. D. LeGros. Rochester, O. D. Dunbar. South Newmarket, D. Folsom. Sandown, to be supplied. Seabrook, to be supplied. South Newmarket, A. L. Smith. Tilton, to be supplied. West and East Hampton, to be supplied. Wolfboro Junction, Brookfield, East Wolfboro and East Wakefield, supplied by C. N. Kook.

Silvio Espindola and Ramon Blanco, missionaries to South America.

MANCHESTER DISTRICT.

O. S. BAKETEL, Presiding Elder.

Antrim, Thomas Whiteside. Brookline, Herbert F. Kimbly. Canaan and Canaan Street, C. E. Eaton. Chesterfield, supplied by Mark Tidale. Claremont and Cornish, G. U. Dunne. Contoosook, Frank Tyler. Derry, supplied by T. L. McConnell. Derry Depot, St. Luke, C. W. Taylor. East Dering, supplied by G. W. Tyrell. East North, Charles Eaton. Exeter, to be supplied by J. H. Brown. Enfield and Enfield Center, supplied by Charles H. Tucker. Pittsfield, supplied by Fred L. Rounder. Goffstown and Goffstown Center, H. E. Allen. Grantham and North Grantham, to be supplied. Hemlock, G. A. McLucas. Hillsboro Bridge and Centre, J. W. Bean. Hinsdale, C. W. Williams. Hudson, S. G. Kellogg. Keene, W. E. Bennett. Lebanon, W. H. Turkington. Londonderry, Irad Taggart. Manchester—First Church, Claudius Byrne; St. James', M. V. B. Knox; St. Jean's, Thomas A. Dorion; St. Paul's, C. D. Hills. Marlboro, G. W. Buzell. Marlow, H. G. Houghton. Milford and Ambury, Wm. Bean. Monmouthville, supplied by Wm. Merrill. Nashua, C. W. Rowley. Newport and Mill Village, C. W. Dockrill. North Charlesworth, to be supplied. North Hard, North Salem, supplied by A. E. Draper. Peterboro, Dana Cotton. Salem—First Church, E. W. Eldridge; Pleasant St., Fred E. White. Sanaboy, J. P. Philburn. West Rindge, J. Mowry Bean. Wilmet, to be supplied. Webster, supplied by S. P. Heath. Winchester and Westport, M. T. Cilley.

W. L. Nelson left without appointment, to attend school.

CONCORD DISTRICT.

S. C. KENNEL, Presiding Elder.

Alexandria, J. N. Bradford. Bethlehem, W. J. Wilkins. Bow, supplied by J. B. Aldrich. Bristol, R. T. Wolcott. Chichester and London, George R. Lock. Colebrook, to be supplied. Concord, Baker Memorial, C. W. Bradlee; First Church, J. E. Robins. East Columbia and East Colebrook, Willis Holmes. East Haverhill, Melvin Howard. Gilmanston, to be supplied. Gilmanston, J. J. Tibbets. Groveton and Stratford, J. H. Trow. Franklin Falls, D. W. Downs. Haverhill and Piermont, E. C. Langford. Hooksett, A. G. Conill. Jefferson, J. J. Loyne. Laconia, J. H. Haines; Laconia, French Mission, supplied by A. C. Blount. Lake Village, L. R. Danforth. Lancaster, D. C. Babcock. Landaff, W. B. Locke. Littleton, J. L. Felt. Littleton, Roscoe Sander.

Lyman, supplied by J. F. Olin. Milan, supplied by W. F. Farmer. Monroe and North Monroe, William Warren. Montpelier and East Sandwich, George M. Stilphen. North Haverhill, J. P. Frye. Penacook, W. G. Bartlett. Pittsburg, supplied by J. Roy Dinamore. Plymouth, D. E. Miller. Rumney and West Plymouth, E. S. Collier. Sandwich Center, J. H. Vincent. South Columbia, supplied by Jas. Charlesworth. Stark, supplied by L. G. Dorsey. Suncook, W. B. Webster. Swiftwater and Benton, supplied by H. Hammond. Tilton and East Tilton, W. H. Hutchins. Warren, W. A. Mayo. Weirs, supplied by O. H. Jasper. West Thornton and Ellsworth, O. W. Bryant. Whitefield, G. N. Dorr. Woodsville, C. M. Howard.

J. M. Durrell, president of the New Hampshire Conference Seminary; member of Tilton quarterly conference. E. B. Wilkins, Chaplain New Hampshire State Prison; member of the Concord First Church quarterly conference. James Noyes, superintendent of the New Hampshire Orphan's Home; member of Franklin Falls quarterly conference.

The Conferences.

NEW ENGLAND CONFERENCE.

Boston District.

Brookline.—Dr. W. N. Brodbeck preached his first sermon in this charge before a large audience, Sabbath morning, in the Town Hall. Nearly \$2,000 was pledged at this first service for the support of the church. In the evening a large audience gathered in the same place to listen to brief and encouraging addresses on the new enterprise, from Rev. Dr. George S. Chadbourne, Professor B. P. Bowne, and the editor of Zion's HERALD. The people are hopeful and enthusiastic over the new project.

North Boston District.

Lynnburg.—Past Day was profitably observed by this society. The congregation assembled at about 11 o'clock to spend the day in a social, business and religious manner. Before dispersing, the full amount necessary to defray the current expenses of the year was secured, and all rejoiced over the degree of prosperity which prevails. Easter Sunday was celebrated in the morning by an appropriate sermon from the pastor, Rev. C. E. Holmes, and an excellent concert was given by the Sabbath school in the evening.

Lynn District.

Washington St., Newburyport.—The pastorate of Rev. H. B. Swarts has been very successful. The year began with nearly \$300 floating debt, which has been gradually reduced until on April 5 only \$150 was needed to meet all outstanding claims. The pastor asked the congregation for it, and it was quickly raised. In connection with the communion service 4 were received into the church, making 19 in all in the six months.

Riverside, Gloucester.—Riverside and its pastor, as usual, are happy. The stewards claim that the society never stood better than it now does on financial lines. The salary of \$1,100 is all met, all incidentals paid, property insured for three years and paid, church painted and new stained glass windows costing upwards of \$300, all paid. Several old accounts of the trustees have also been squared, and no "agony Sunday" at the last. The benevolences, also, are equal to most of former years, and the collections are all taken. The membership is only 87.

W. F. M. S.

The second quarterly meeting of New England Branch W. F. M. S. was held April 8, at St. Paul's Church, Lynn. There was a large attendance. Mrs. Dr. Parkhurst presided during the day and gave a fitting response to the pleasant welcome of the pastor's wife, Mrs. Staples. The treasurer reported \$7,741.67 as the total receipts for the quarter. Enough is still due on the deficit so that local trustees are requested to mark "for deficit" in any sums sent for that purpose. The corresponding secretary's report mentioned was made of our new Bureau of Supplies, in charge of Miss M. A. Nichols, 13 Vinland Avenue, Somerville. Miss Nichols has a large stock of free missionary matter, and is ready for our patronage, which she hopes will be liberal, as all profits go to the credit of New England Branch. Miss Young is ready to go to North China as soon as funds permit, probably early in the fall. A new candidate applies for appointment to India. Miss Harvey is expected to arrive from Cawnpore in May, reducing our force in the field by five during the year.

The committee appointed at the last meeting of the Society to revise the by-laws of this Branch, reported their work completed. The revised by-laws were read, and upon recommendation of the executive committee adopted by vote. During the noon hour all partook of lunch in the parlors of the church, and were hospitably cared for by the ladies of the auxiliary.

The afternoon session opened with devotional exercises, conducted by Mrs. S. J. Steele, of Wilbraham, during which a large number shared in the service, which was upon the "Precious Promises of God."

The "Jesus Lee Light Bearers" of First Church and the "Boston St. Light Bearers" marched in at this point with their beautiful banners of white and gold, and sang, "Wake the song," much to the pleasure of the audience. Miss Cushman then introduced Mrs. Lucie F. Harrison, who sang to the children a "Dollie's Good-bye" song, which she had written for the use of Bands sending

Weak lungs are strengthened by Johnson's Anodyne Liniment, as directed with each bottle.

Rained hands and yellow clothes can never be found where World Soap is used.

Parties who intend to visit Europe should read in another column the advertisement of the Cheque Bank.

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RISE SUN STOVE POLISH

BEAUTY OF POLISH—SAVING LABOR, CLEANLINESS, DURABILITY & CHEAPNESS, UNEQUALLED—NO ODOR WHEN HEATED.

out dolls. All this made a pleasant episode in the afternoon's program.

Dr. L. T. Townsend gave the address of the afternoon upon "The Duty of the M. E. Church to Roman Catholics," closing with a vivid picture of the power of Roman Catholicism in Mexico, the great opportunities for work there, and a plea for our missions in that country. Miss Lindsay then gave a sketch of the formation of the first auxiliary of the W. F. M. S., which occurred at Lynn, just twenty-two years from the date of this meeting. Hearty thanks were then voted to St. Paul's auxiliary for entertaining so hospitably so large a gathering. A collection was taken, the benediction was pronounced, and the second quarterly meeting was at an end.

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